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RELIGIOUS COMMUNICATIONS.

For the Christian Observer.

CURSORY REMARKS ON UNITARIAN-  
ISM, AND THE ARGUMENTS BY  
WHICH IT IS USUALLY SUPPORT-  
ED.

(Continued from p. 350.)

No. VII.

ON 1 John v. 20, Mr. Wright thus comments: "By him that is true, is meant the only true God. The Apostle seems to refer to the words of Jesus, John xvii. 3. He distinguishes Christ from God, from him that is true, by calling him his Son."—On the contrary, I contend, that *ὁ ὢν*, *this*, must refer to the last antecedent, *Jesus Christ*; and if there be any reference to the text mentioned by Mr. Wright, there would seem to be a reference equally direct to John i. 1, 4, 9, where the "Word" is said, as the Son is here, to be "God," and to be "life."

Lastly, we have the following remarks on Rev. i. 8, 11, 17, and xxi. 6, and xxii. 13. "These passages are placed together because some part of their language is similar. A glance at the context, especially the fourth and fifth verses, in which Jesus Christ is distinguished from 'Him which is, and which was, and which is to come,' will enable the reader to see that Rev. i. 8, is not the language of Jesus Christ, but of God his Father. The words, 'I am Alpha and Omega, the first and the last,' in ver. 11, are admitted by Unitarians to be spurious. [See *Parkhurst's Gr. Lex.* p. 1.] Ver. 17, Jesus says, 'I am the first and the last,' but he adds, 'I am he that liveth and

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was dead; and behold, I am alive for evermore.' It is now acknowledged on all hands, that it was as man only that Christ died; consequently, as it is he that was dead, it must be the man Jesus who is the first and the last; but no one supposes the man Jesus had an eternal existence, therefore his being the first cannot relate to his having always existed. He is first and last in the Divine counsel, and in the glorious dispensation which God hath introduced by him. These remarks equally apply to chap. xxi. 6, and xxii. 13. As Alpha is the first, and Omega the last letter in the Greek alphabet, so the Gospel dispensation begins with Christ, and will be conducted by him to its full completion.—Hence, it is easy to see how he is the beginning and the end, the first and the last, without supposing him to have existed from eternity, otherwise than in the Divine purpose and counsel."—The text here stated by Mr. Wright to be spurious, will make little difference in the decision of the question, for the same words occur in Rev. xxii. 13, where they evidently belong to our Saviour, as appears from ver. 16. I must also consider them as his words, in chap. i. ver. 8. But one clear text, such as chap. xxii. ver. 13, is sufficient to shew that the titles are applicable indiscriminately, and therefore in the same sense, to the Father and the Son. In another place, indeed, the author speaks thus of the high titles ascribed to our blessed Lord in the Apocalypse: "He is declared to be the first begotten from the dead;

which seems like a direction to regard him throughout the whole book as the man whom the Jews hanged on a tree, whom God raised from the dead. Amid the most splendid imagery he is introduced as the Son of man (ver. 13); and when he announces himself to his astonished disciples, he declares himself the same person who was once dead (ver. 18); when he calls himself the first and the last, meaning, perhaps, the author and finisher of the Gospel dispensation, it is still as a person who was once dead (chap. ii. 8); when he is described in the midst of the throne, it is as a person who had been slain (chap. v. 6.) In the most grand and glorious scenes, when Christ appears, it is still the crucified man we behold, he is the person God hath so highly honoured."—The deductions in this passage are defective, but not inaccurate. To the interpretation, indeed, of the expression "first and last," as meaning only the "author and finisher" of the Gospel dispensation, I cannot but object, because it is an expression peculiarly appropriate to Deity, and never, so far as I can perceive, applied to any who is not God. The only places where it occurs in Scripture, are Isa. xli. 4; xlv. 6; xlviii. 12; Rev. i. 11, 17; ii. 8; xxii. 13; and the reader may judge, whether such a description can be applied, after such a use of it, to any who is not Almighty. A consecutive perusal of the five verses in Rev. i. 5 to 9 inclusive, will make it appear whether it is used so here.

These, I believe, are all the passages which the author adduces as being erroneously construed by Trinitarians, in order to ascribe proper deity to Jesus Christ. They, of course, are more numerous than those which apply to any other part of this vital question, because on the point of Christ's essential Deity the whole difference between Unitarians and Trinitarians turns.

The next point to which I shall advert, is that of the incommunicable

offices and attributes of Deity, which the Scriptures ascribe to Christ: and here, also, we may be contented to follow the track of our author, though with some hopes that we shall not be detained so long in this part of our inquiry as in the preceding.

First, on Matt. xviii. 20, Mr. Wright thus comments: "This is stated by Jesus as the reason why God will sanction the proceedings, and answer the prayers of his disciples; but it is not necessary he should be with them in person, in order to their receiving the Divine sanction, and the blessings they ask; only, that he should be in the midst of them by his word, authority, and spirit. Whatever is done in his name, that is, by his authority, according to his word, in his spirit, will be acceptable. If Paul's being present with the Corinthians and Colossians in spirit, when personally absent (1 Cor. v. 3; Col. ii. 5), proves not his omnipresence, neither does Christ's being in the midst of his disciples, when personally absent, prove his omnipresence."—To this I would reply that Christ is with his disciples not in his human presence, but by the Holy Spirit, which is one with him, as he is with the Father. When St. Paul says, that his spirit is with the Corinthians, even when he is absent in body, he means, that the same Spirit which rests on him is with them, especially on such occasions, to qualify them to act in his name and by his authority. So, then, Jesus Christ and St. Paul are both said to be present by the Spirit; but the former by the Spirit which is in him, and the latter by the Spirit which was upon him.

The preceding extract was designed to confute an inference which establishes the omnipresence of Christ. The next disputes his infinite goodness. "When one called Christ good, he said, 'Why callest thou me good? there is none good but one, that is God.' (Matt. xix. 17.) This shews that he did not pretend to be good in the same absolute sense as God is, that he set up no claim to



underived, infinite goodness."—From this question, I believe, no conclusion can be drawn as to the claims of Jesus Christ. My own persuasion, in common with that of many of the best commentators, is, that he chose to put the inquirer to a trial, and to ascertain by this mode of interrogation whether he was prepared to acknowledge his Deity; and till Mr. Wright has disproved the correctness of this interpretation, he can have no right to infer that Jesus Christ did not pretend to be good in the same absolute sense as God is; that he set up no claim to underived, infinite goodness.

The force and import of John iii. 13 is thus evaded: "It is only in the figurative sense in which the word 'heaven' is used in Scripture, that the Son of man could be in heaven while he was on earth; as he was in the bosom of the Father (John i. 18), he had an intimate knowledge of his designs and holy will."—Why so? Where is the author's proof? We say, that the Divine name, *ἐγώ*, is here assumed by Christ, to shew that in his Divine nature he is ever with the Father. Mr. Wright, indeed, adds: "So Christians are said, in the present life, to 'sit together in heavenly places.' (Eph. ii. 6)." But this is not in heaven, or in the bosom of the Father, but in heavenly places, in heavenly stations, in offices belonging to the kingdom of heaven, or dispensation of the Gospel.

I must next comment upon the loose manner in which John v. 23 is interpreted in the work under consideration. "The Father judgeth no man, but hath committed all judgment, or the regulation of all things, to the Son, that all men should honour the Son even as they honour the Father; that is, that they should honour him as the person whom the Father hath appointed to reign over, and execute judgment among them."—Surely to honour him as the person whom the Father hath appointed,

is not to honour him as the Father; and a system which requires such dilution of scriptural phraseology may justly be suspected of inaccuracy.

The refutation of our Lord's omnipotence and omniscience, in the following passage, is also inconclusive. "The extraordinary knowledge, and miraculous works of Christ, are no proof of his divine nature. He received his extraordinary wisdom and knowledge from the Father, by the Holy Spirit which was given him. (Isa. xi. 2, 3; John v. 20; and viii. 28.) If this knowledge proved that Jesus had a Divine nature, the knowledge the ancient prophets had of secret things, and future events, would prove that they also had a Divine nature. His miraculous works he ascribed to the Father, John xiv. 10. Had these works proved the Divine nature of Jesus, the works done by the Apostles would have proved their Divine nature; he said, 'He that believeth on me, the works that I do, shall he do also; and greater works than these shall he do.' (John xiv. 12.) The knowledge of Christ was not too great for God to communicate to a man, nor his works too great for a man to perform, when God was with him and in him."—The peculiar and distinguishing character of Christ, with respect to his knowledge and works, is, that he knew all things, and performed what miracles he would, and to whom he saw fit. It is true, our author objects, that this is said of others also, as 1 John ii. 20; see likewise Phil. iv. 13;—but let the reader consider the different subjects and occasions on which these words are applied to Christ and his disciples, and he will perceive that they are used in a very different latitude and extent of meaning. Of Jesus it is said, that he needed not that any should testify of man, because he knew all men, (John ii. 25.) His knowledge of all men is

thus assigned as a proof of his knowing this man, and must, therefore, be construed strictly. But the profession in Phil. iv. 13 follows an enumeration of particulars of which it appears to be a summing-up and conclusion. (ver. 12.) The general statement, therefore, must be restricted by the nature of the particulars out of which it grows: as thus: "I can do all the things which I have mentioned, and all the like things, through Christ, that strengtheneth me".—So, also, Jesus could do the works of the Father when and to whom he would; but, when it is written, 1 John ii. 20, "Ye know all things," there is no such deduction drawn from it. The expression is solitary, or is limited to that truth of the Gospel to which it unquestionably refers. Hence it is, that, while no one contends for the real omniscience and omnipotence of St. Paul or the disciples, those attributes, as ascribed to Jesus Christ, no one has been or ever will be able to disprove.—The following inference, moreover, is illogical: "Jesus told his disciples they should do greater works than those they had seen him do: it follows, therefore, that the wisdom and power which Jesus possessed, were not too great to be communicated to a mere man." Our Lord never told his disciples that they should have greater wisdom and power than he possessed, but only that they should do greater works than they had seen him do. The two things are essentially distinct. The latter was eminently fulfilled, when the Apostles communicated the gifts of the Holy Ghost by laying on their hands: the former, it would be impious to assert.

Further, in reference to the ineffable glory of Christ, which results from the foregoing perfections, our author asks, "Will any person say that God could not raise a man to all the dignity and glory to which Jesus is exalted?"

—The dignity and glory to which Jesus Christ is exalted, are the dignity and glory of his humanity; and to this glory we dare not say that God could not raise a mere man. But it is not so with the glory which he had with the Father before the world was. This glory is incommunicable; for it is the glory of God; and he says of it, "I will not give my glory unto another." (Isa. xlviii. 11.) Accordingly, the Saviour does not pray for any extension of the glory inherent in him, as he does of the glory given; but says, "Now, O Father, glorify me with thine own self, with the glory which I had with thee before the world was." (John xvii. 5.)

Neither does the idea of the Divine fulness, in the following passage, come up to the majesty of that expression as used by the Apostles. The author states an objection, and gives his answer:—"Obj. The notion of Christ's simple humanity implies a denial of his being one with the Father, and divests him of the Divine fulness. Ans. It excludes the idea of his being God; but it implies no denial of what he said, that the Father was with him and in him, that he and his Father are one in testimony, and in their care of the church; that they are one, as he and his disciples are to become one. Christians are said to be partakers of the Divine nature; yet they do not cease to be mere men. Paul prayed that the Christians at Ephesus might be filled with all the fulness of God; but their being so filled would not transform them into gods. Those who assert that Christ is merely man, do not deny that it hath pleased the Father that in him should all fulness dwell, even all the fulness of the Godhead, in the most substantial manner in which it is possible it should dwell in a man."—Christians are, indeed, said to partake, or rather it is held out to them as an attainable end that they may par-



take, of the Divine nature. (2 Pet. i. 4) But to be made partakers of one nature, is, I conceive, no necessary forfeiture of another; and it is a different thing to be a partaker, and a proprietor. It is also an object of St. Paul's prayer, that the Ephesian Christians might be filled with all the fulness of God; but it is not said of them, that the fulness of God dwells in them, as is said of Christ. Indeed, it is remarkable, that the same Apostle elsewhere varies that prayer, by substituting what would appear to be in his mind an equivalent expression, "the fulness of Christ." (Eph. iii. 19; iv. 13.) To have the fulness of Godhead dwelling in him even bodily, implies a connection with Deity of which no mere man is capable. (Col. i. 19; ii. 9.)

But all the texts which attribute Divine attributes to the Son of God, are, perhaps, of still less force than those which represent him as the Creator. Of these we have already had occasion to notice one, from the proem to St. John's Gospel. It must be admitted to be an office which, if granted, would demolish the whole Unitarian scheme. Accordingly, Mr. Wright adverts to it in various parts of his work, recurring to it again and again, as if he felt it to be a strong hold of his opponents.

His first account of it is as follows. "In whatever sense creation is ascribed to Christ, it is evidently to him as man it is ascribed. The passage most relied on, as proving the universe was made by him, is Col. i. 16; but in the context he is spoken of as a man who actually died (ver. 18); consequently, it cannot be the literal creation that is spoken of; for that could not be made by a crucified man: not to say, that Jehovah, who is declared not to be a man, neither the son of man, in several places in the Old Testament, claims the literal creation as his own exclusive work. Paul speaks not of the crea-

tion of heaven and earth; but of things in heaven, and things in earth; and when the figurative sense in which such language is used in the sacred writings is considered, it will be most natural to conclude that it is of the new figurative creation, the new order of things, of which the man Jesus is the architect, that the passage treats."—It is a concession of some value to have obtained from our author, that creation is ascribed to Christ by the Scriptures in some sense: for that word in its literal meaning can belong to none but God; and whenever a literal meaning will suit the context of a passage, it is not correct to introduce a figurative one. In the case here cited, the author thinks the literal sense untenable. "It cannot be," says he, "the literal creation that is spoken of; for that could not be made by a crucified man." But this, again, is begging the very question at issue, whether he who became a crucified man could not also have been the Author of creation: and when we add, that we believe this Son of God to be the very Jehovah of the Old Testament, we deny the foundation of the author's argument; to which foundation he must apply his reasonings, if he would effectually combat ours. For my own part, I am contented to take the words as they stand; and subjoining them, for the reflection of my readers, I leave them to judge whether such an august description can fairly be melted down to mean nothing more than the author of a system, instead of a Creator of worlds. "By him were all things created, that are in heaven and that are in earth, visible and invisible; whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him; and he is before all things, and by him all things consist." This translation of the passage seems perfectly accurate: nevertheless, Mr. Wright

observes upon it ;—"The creation here spoken of is ascribed to a man who actually died, and was raised from the dead (see ver. 18) ; consequently, the language ought to be so explained as to be suitable to him. It is impossible a man who actually died should be the Creator of the natural world : either the words must be understood of the new creation, or the Christ who died is deprived of the honour of forming it."—Surely this is a very insufficient, not to say uncandid, way of answering those who hold that the nature in which our Lord was capable of death was not that by which he created the worlds ; and it is much more reasonable to argue, "Because the creation is here ascribed to a man who actually died, therefore this man must have had a Divine nature as well as a human ; for the Creator of all things must be God."

But the commentator denies the visible creation to be here spoken of. "The Apostle does not mention the creation of heaven and earth, nor of any material substances ; but of things in heaven, and things in earth : the language is not such as we find in Scripture applied to the creation of the natural world, but such as is suited to describe the establishment of a new economy, or moral order of things. Paul speaks of a new, a spiritual creation, in other places in his writings. See 2 Cor. v. 17 ; Eph. i. 13 ; and ii. 10. In the context he is treating on the same subjects as in the other passages, where a moral creation is mentioned. He is evidently describing the great change produced in the world by the appearance of Christ, and the introduction of Christianity."—In the other passages cited, St. Paul tells his readers, that he is speaking, not of the first, but of a new creation : therefore they are not parallel to this. Here, on the contrary, he says, "All things were created:" consequently we have no right to presume that he

meant only some. His language implies that he meant all the old creation as well as the new—inanimate, vegetable, animal, spiritual—visible and invisible—thrones, dominions, principalities, powers : "All things were created by him, and for him."

But still our author objects ; "He uses language equally strong and figurative, when speaking of the state of the world, which he describes as a scene of darkness and disorder, the empire of sin and death : by the introduction of the Gospel dispensation, light was diffused, life communicated, order produced, the world regenerated, all things created anew."—All the strong language of St. Paul is not figurative language. He describes things as they are. His strongest language, in the description of this world, is when he calls it the kingdom of Satan : and even this is not figurative language. Indeed, the disposition to translate all his descriptions into metaphors, degrades his inspired character, and may well bring Scripture into disrepute. The language of exaggeration is not the language of truth ; nor can I, therefore, accede to the following representation of St. Paul's language in this text. "Full of devout ardour, and being a leading instrument under Christ in this great work, it was natural for Paul to describe it in the boldest language. The Gospel dispensation, embracing both Jews and Gentiles, men of all ranks, from the highest throne to the meanest cottage ; new organizing every thing, under a moral view ; affecting every thing both heavenly and earthly ; designed to bring all into subjection to Christ, and extending to every thing that relates to the moral world, whether visible or invisible ; might well be described in such language as the Apostle hath used." In fact, St. Paul's language goes beyond even this ; for he says not only that the Gospel dispensation affected every thing both heavenly and



earthly, but that all things in heaven and earth were originally constituted in or by Christ Jesus, and for him; and unless his meaning be such as these terms import, his language is bold indeed, for it exceeds all bounds of sobriety and truth.

(To be Continued.)

To the Editor of the *Christian Observer*.

YOUR correspondent T. K. in his valuable remarks on Mr. Bellamy's Prospectus (p. 283), seems to admit, or at least does not deny, that Luther's German translation of the Scriptures may have been made from the Vulgate. But I cannot think that this was indeed the case. The Dean of Carlisle, in his continuation of his brother (the Rev. Joseph Milner's) *Ecclesiastical History*, makes some remarks which seems to bear upon the subject.—“During Luther's confinement” (in his *Patmos*) “he had studied the Hebrew tongue with persevering industry; and had translated the whole New Testament into the German language. He then proceeded to apply his Hebrew studies to the translation of the Old Testament, which he also published gradually, and finished the whole in the year 1530. In this work he was much assisted by the labour and advice of several of his friends, particularly Justus Jonas, and Philip Melancthon. The whole performance itself was a monument of that astonishing industry which marked the character of this Reformer.” (p. 645.)—But, why so diligently study the Hebrew in order to the translation of the Old Testament, if at last it was merely a translation from the Vulgate? Why, the Greek, if he made no use of it in translating the New Testament? Surely Luther had little needed the labour and advice of his learned friends, had he merely undertaken to translate Latin into Ger-

man, in both which languages he was eminently skilful.

Dr. Milner elsewhere remarks: “From several authentic documents it appears, that during his solitude, in the summer of the year 1521, he not only translated all the New Testament, but also took great pains to improve his knowledge of the Greek and Hebrew languages, for the purpose of rendering the intended version of the Scriptures more complete. ‘I find,’ says he, ‘that I have undertaken a work which is above my strength. I shall not touch the Old Testament till I can have the assistance of yourself and my other friends at Wurtemberg. If it were possible that I could be with you, and remain undiscovered in my snug chamber, I would come; and there, with your help, would translate the whole from the beginning, that at length there might be a version of the Scriptures fit for Christians to read. This would be a great work,’” &c. (p. 536.) Is this the conduct and language of a servile translator of a translation, from Latin into German, without any attempt at improvement?

Again: “In a letter to Melancthon, Luther mentions, as an additional reason which induced him to return home, his translation of the Bible into the German language. This was a great and important work, in the execution of which he stood in need of the help of his friends.” (note, p. 610.)

The high estimation which Luther's translation holds, even to this day, in Germany, clearly shews that learned men do not consider it merely as the translation of a translation, and especially of a translation which the very attachment of the church of Rome, viewing it, as it does, as of superior authority in some respects to the originals, has tended so greatly to lower in the estimation of the Protestant and Reformed churches. ‘To decide on the merits of Luther's translation,’ remarks Dr.

Milner, "would require not only an exact knowledge of the Greek and Hebrew, but also of the German language." (p. 646.) But would the exact knowledge of the Greek and Hebrew be requisite in forming this judgment, if the translation were made from the Vulgate? It seems, indeed, to me very probable, that Luther and his learned coadjutors did not *needlessly*, or *affectedly*, depart from the commonly received Latin version in translating the Scriptures, but only when the original languages would evidently and decidedly admit of a better rendering: and that it is this wise and modest caution which has given occasion to some, who have not fully examined the fact, to report it a mere translation of the Vulgate.

T. S.

To the Editor of the Christian Observer.

I AM surprised that Mr. Bellamy should assert that no translation of the Holy Scriptures has ever been made from the Hebrew since the days of Jerome, who is supposed to be the translator of the Latin Bible called the Vulgate.

In order to shew that the translators of the English Bible now in use did not make their translation from the Vulgate, as Mr. Bellamy says, I shall insert the following passages from the Prophet Isaiah, as they appear in the two versions.

ENGLISH.	VULGATE.
i. 31. The strong shall be as tow, and the maker of it as a spark.	Their strength as tow, and their works as a spark.
ii. 6. They are replenished from the East, and are soothsayers like the Philistines; and they please themselves in the children of strangers.	Their country is replenished as at the beginning with sorceries, as the country of the Philistines is; and they abound with the children of strangers*.

\* The translation of the Septuagint is

#### ENGLISH.

viii. 22 & ix. 1.—

Behold trouble & darkness, dimness of anguish; and they shall be driven to darkness. Nevertheless the dimness shall not be such as was in her vexation.

ix. 1, 2. When at the first he lightly afflicted the land of Zebulun, and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee. The people that walked in darkness, &c.

ix. 18. And they shall mount up, like the lifting up of smoke.

xvii. 9. In that day shall his strong cities be as a forsaken bough, and an uppermost branch, which they left because of the children of Israel.

the same. If the translators had translated from the Vulgate, or consulted the Septuagint, they would not have been mistaken in rendering the word "from the east," which should be translated, "as at the beginning," as it is in the Vulgate, and which is right, for the country of the Philistines did not lie east from Judea, but west from it.

\* The Vulgate makes both the chapter and the sense to end here; but the English translators make the last clause the beginning of chapter ix., and which would not have been so if they had translated from it. As no other translators have done this but Junius, and Tremellius, and Castalio, it is with

#### VULGATE.

Behold tribulation and darkness, faintness and anguish, and a dimness following him, and he will not be able to escape from his anguish\*.

At the first time the land of Zebulun and the land of Naphtali was eased, and afterward the way of the sea was grievously afflicted, beyond Jordan, Galilee of the nations. The people who walked in darkness, &c.

The pride of smoke shall be rolled up together.

In that day shall his strong cities be forsaken as ploughs and cornfields, which were forsaken before the children of Israel.

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## ENGLISH.

xix. 23. And the Egyptians shall serve with the Assyrians.

xxiv. 6. Therefore the inhabitants of the earth are burned and few men left.

## VULGATE.

And the Egyptian shall serve the Assyrians.

Therefore the inhabitants shall be mad, and few men left.

I could insert many more, but these I think are quite sufficient to shew that the translators of the English Bible were not guided by the Vulgate in making their translation. It would, indeed, be a great reproach to their memory, if it could be proved that they could not read Hebrew, but were obliged to make a translation by means of the Vulgate.

PHILO CRITICA SACRA.

To the Editor of the Christian Observer.

YOUR judicious review of Mr. Jebb's Sermons has confirmed me in an opinion I have long since formed, that many persons, whose views of the scheme of salvation are truly scriptural and just, err in their ideas relative to the best mode of communicating to others "the words of eternal life." Though they have themselves been led to the knowledge of the truth by means progressive and painful, they are anxious to discover some shorter and easier way by which they may lead others. Desirous to produce immediately the effects of the doctrines of the Gospel, they appear to lose sight of the importance of the doctrines themselves; and in a laudable zeal to promote practical Christianity, they seem also to forget the necessity of implanting

greater reason supposed that the translators of the English Bible have followed them. Mr. Mead supposes that the clause in the English Bible which begins the ninth chapter, as far as the word *vexation*, to be the end of chapter viii., as is found in the Septuagint and Vulgate.

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in the mind those fundamental principles on which Christianity depends. But we must ever remember, that there is but one "Way" by which the sinner can return to God—there is but one system of "Truth" which can effectually deliver him from error—there is but one "Life" from whence he can derive that spiritual existence which is by communion with the Father and his Son Jesus Christ. Allowing for modifications of character and diversity of station, the operation of Divine truth must be similar on all; and however repugnant it may be to the feelings of man, apt as man is to be elated above measure, the foundation of all radical and permanent change must be laid in a simple, full, and undisguised explanation of the doctrines of the universal corruption of our nature, the consequent necessity of a renewal by grace, and the attainment of this and every other blessing in the Christian covenant through the exclusive merits of Him who loved us, and gave himself for us, in order that we might live through faith in him. It appears to me, that the Epistles of St. Paul and his fellow-Apostles constitute an admirable model by which ministers may frame their discourses. In these Epistles we usually discern one uniform mode of procedure. The doctrine is explained, and its truth established; after which are deduced the practical conclusions which are its natural results. If ministers, therefore, desire to imitate these "wise master-builders," if they would promote the edification of those to whom they are the appointed messengers of reconciliation, they must endeavour to give a luminous and direct statement of the *whole* of revealed truth. In examining into their own hearts, and in a recollection of their own progress from error to truth, they will be furnished with useful hints for their guidance in regard to those whom they would win to a cordial reception

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of the doctrines of the Gospel. They will assure them of their own insufficiency, that they may convince them of their need of the Divine influences: they will assure them of their own unworthiness, that they may convince them of their need of the righteousness of Christ. They will direct them to look to Him, as the alpha and the omega, the beginning and the end, of their salvation, the author and finisher of their faith, and the only foundation of their hopes. They will lead them to the Spirit, the promised Comforter, whose office it is to take of the things of Christ and shew them unto us, as the source of all spiritual illumination and strength, as the author and giver of spiritual and eternal life. Thus, under the blessing of Him whose strength is made perfect in our weakness, they will be instrumental in converting many to righteousness: they will see them advancing from one degree of knowledge to another—from conviction of sin, to faith in Jesus Christ; from faith in Jesus Christ, to love towards Him; and from love, to a course of holy obedience both generally and in the minutest details of the Christian life. Thus may they hope to lead their flocks in green pastures, beside the still waters, till both minister and flock are removed to those more substantial joys which are the promised reward of such as live by the faith of the Son of God, under the constant guidance and superintendence of his holy Spirit.

W. M.

FAMILY SERMONS.—No. CXV.

Rom. iii. 24, 25.—*Being justified freely by God's grace, through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past.*

It is a peculiar excellency of Divine

revelation, that it will bear to be examined in every possible aspect without losing its claims upon our admiration. If, for example, we refer to the character of the Almighty as there described, we see it beautifully unfolded and magnified in that very plan which in another aspect appears formed exclusively for the advantage of mankind. Whatever view we take is equally for the honour of the Gospel. There are no unsightly parts admitted for the sake of others of a more pleasing kind; one attribute is not sacrificed to another; particular errors are not permitted to enter through too general an attention to the effect at large. It is not thus with the works or the systems of man, in which we must ever be contented to receive the evil with the good, the defective with the perfect. Heathenism could, perhaps, boast of individual parts that were not unbecoming; but taken either as a whole, or surveyed in its details, it was equally at war with reason and experience, it was equally dishonourable to man and to God. The Gospel alone could disclose such a plain and consistent scheme of salvation, as should offer new claims to our admiration in proportion as we enter more deeply into its spirit and design. The Gospel alone could teach us how to combine those apparently irreconcilable objects, the justification of guilty man with the spotless honour of an all-pure and equitable God. The Gospel alone could undertake to shew, as in the words of the text, in what manner a propitiation could be made that should at once justify the sinner and exhibit the righteousness of the Almighty.

In connection with this idea, let us consider, from the passage before us,

First, The great object of our Lord's word in his capacity of a Redeemer—namely, our justification:

Secondly, The reason of God's setting him forth in this capacity,—



“to declare his righteousness for the remission of sin.”

I. The great object of our Lord's work in his capacity of a Redeemer—namely, our justification—The blessing here mentioned is not one of slight importance. Even to be justified in the sight of our fellow-creatures, to have our conduct appear fair and equitable before the world, is esteemed among men a concern of serious and weighty interest. How much more, then, to stand justified before Him who “searcheth the heart and trieth the reins,” and who, both in point of justice and power, can punish us eternally for our violations of his law!

To place us in this happy condition of persons pardoned and justified in the Divine sight, was the great object of the sacrifice and death of our blessed Lord; and some of the particulars mentioned in the text will point out the manner in which that object was obtained. It is said, that we are justified *by God's grace—freely—through the redemption that is in Christ Jesus*. All these circumstances are highly important, and deserve our most serious attention.

1. Our justification, then, is *by God's grace*;—by that love and favour which he bears to his creatures, and which, in a most wonderful and exalted manner, he has exhibited towards mankind. We are not to view the Most High as a tyrant who was glad of an opportunity to exhibit his displeasure, or who willed that we should perish rather than return and live. On the contrary, we find him interested in our redemption, and actively employed in its accomplishment. In his own Divine mind, and from his own voluntary favour, arose that plan of pardon and justification, which upon earth we are invited and entreated to embrace, and which in heaven will constitute the theme of eternal wonder, and gratulation, and delight. The most simple and na-

tive feeling, if we may so speak, of the Almighty towards his creatures, is that of love and favour: and to this attribute are we indebted for all the blessings, temporal and eternal, which we enjoy, and which could never have sprung from any but a Being of infinite benevolence, whose very property is Love, and whose mercies are over all his works.

2. But the simple grace or favour of God is not the *only* circumstance mentioned by the Apostle as connected with our justification. Favour might be deserved; it might have been purchased by previous good conduct; in the same manner as Joseph is said to have found favour with his master. Saint Paul, therefore adds the epithet “*freely*,” that is, as an unmerited gift, not of works, lest any man should boast. There is no subject upon which the Apostle insists more frequently or more earnestly, than upon the gratuitous nature of our justification before God, and those circumstances which made it necessary that justification, if bestowed at all, should necessarily be thus gratuitous. In the chapter from which the text is taken, as well as throughout the Epistle, he is remarkably explicit upon these subjects. He observes, in the ninth verse, that “he had before proved both Jew and Gentile to be under sin;” and proceeds, in the following verses, to apply to mankind in general those decisive words of the Psalmist: *There is none righteous, no not one; there is none that understandeth; there is none that seeketh after God. They are all gone out of the way; they are together become unprofitable; there is none that doeth good, no, not one. There is no fear of God before their eyes.* The whole of this awful character he sums up in one single sentence, in the verse preceding the text: *All have sinned, and come short of the glory of God.*

It was a consideration of these circumstances that appeared to the Apostle to render the favour of

God in the redemption of mankind so perfectly gratuitous and undeserved. He therefore brings them forward in a manner the most forcible and pointed—though by no means more forcible or pointed than the occasion deserved—in order to exhibit the greatness of the Divine favour in our justification, and its total independence of any meritorious or procuring cause upon the part of mankind.

3. This leads him to notice, further, the great medium through which the blessing was bestowed. It was not merited, it was not self-derived: it was *the redemption which is in Christ Jesus*, “whom God set forth to be a propitiation for our sins.” He it was that became the sacrifice for our transgressions, and the great Mediator between God and man. The Apostle entitles him “a propitiation”—that is, a mercy-seat, or throne of grace, the medium through which the favour of God is exhibited to a lost and rebellious world. As the glory of the Most High dwelt visibly in the holy of holies under the Law; so the grace and favour, which prompted the redemption of our fallen race, was embodied, or resided, in our adorable Lord; who was set forth—that is, appointed, ordained, and qualified—for the momentous work. Our sins had separated between us and God: we had become incapacitated for every thing holy or meritorious: death was approaching, judgment was impending, and eternal destruction was our merited portion. It was under these circumstances that the Second Person in the ever-blessed Trinity freely offered himself for our salvation. He interposed on our behalf, as the sacrifice for our sins, and the example by which we might in future learn how to walk so as to please God. Dying himself, he delivered us from eternal death; rising again, he opened to us the gates of heaven, and gave us a pledge and earnest of our own resurrection to eternal life. He procured the oblivion of our

offences, the acceptance of our persons and services—in a word, our complete justification in the sight of God. He was set forth as a propitiation, not for fallen angels, not for creatures who, though once rebellious, had at length become penitent and anxious to receive the proffered salvation; but *for us*—for the lapsed, the guilty, the ungrateful children of a fallen parent; for those who had slighted his mercy, and done despite to the Spirit of his grace.

St. Paul further instructs us in the text in the mode of becoming partakers of this justification—namely, *by faith in his blood*. He attributes nothing to ourselves. He simply brings forward the Redeemer, as a propitiation through faith in which we become reconciled to God, and are put into possession of all the privileges of adoption into his family. The circumstances previously detailed by the Apostle, will of themselves shew that man could not be initiated into the blessings of the covenant of mercy by any deservings of his own. Salvation was therefore offered, as alone it could be offered so as to meet our case, freely, to all who believe in the Lord Jesus Christ.

The Almighty knew too well our infirmities, and had too great compassion towards us, to place us under a system of wrath, which should require, as the only condition of our justification, a perfect and unerring obedience to all his laws. Had he done this, all mankind must have inevitably perished. He therefore provided a Redeemer, by faith in whom we become justified in the Divine sight from all those things from which we could not be justified by any other dispensation; while he attached to this faith, both as its inseparable product and as the express evidence of its existence, the sacred fruits of a holy and obedient life. Thus while he made our pardon and justification free, he secured for his law that respect and conscientious observance



which the genuine Christian, under the guidance of the Holy Spirit, can alone bestow.

II. Having thus contemplated the great object of our Lord's work, in his capacity of a Redeemer—namely, our justification—we may proceed to inquire,

Secondly, the reason of God's setting him forth in this capacity.—We are not to view our Lord as dying to purchase the favour of a vindictive God. That favour, as we have seen, already existed in the Divine mind, and was indeed the very motive that prompted this stupendous sacrifice. We are taught, that, even before the death of Christ, "God so loved the world, that he gave his only begotten Son to be the propitiation for our sins." So that we are not to consider the Almighty as needing, like a severe tyrant, to be appeased by the sacrifice and death of our blessed Lord. This would be to represent him in far other characters than those with which we perceive him invested in the sacred Scriptures. The *real* cause of the propitiation of Christ, as we learn from the text, was, not to placate an inexorable Being, but "to declare the righteousness of God." The grace and favour of our Creator already prompted our pardon; but, in order to magnify his perfections and declare his righteousness, he saw fit to exhibit that grace and favour solely through the medium of the sacrifice and death of Jesus Christ. Whether, indeed, the Almighty might or might not have adopted any other method for our pardon and justification, it does not become us to inquire; but this at least we know, that the righteousness of God was displayed to infinite advantage by the method actually adopted. So impressed was St. Paul with this truth, that he repeats his assertion: *Whom God, saith he, hath set forth to be a propitiation, through faith in his blood; to declare his righteousness for the remission of sins that are past,*

*through the forbearance of God: to declare, I say, at this time his righteousness, that he might be just, and the justifier of him who believeth in Jesus.* Never before was there so complete a display of the united attributes of God. Without any violation of his righteousness, he evidenced his mercy, and beheld the eternal triumphs of his love. Just though he was, he became a Justifier, without derogating from his equity or glory. The Judge embraced the forgiven prisoner, and placed him at his side, to share the everlasting happiness prepared for the faithful servants of a crucified Redeemer.

Well might the Apostle appear so deeply impressed with this unspeakable transaction! To behold Christ dying—the Just, for the unjust—to bring us nigh unto God; to behold the innocent taking the place of the guilty, the holy of the sinful, the Creator of his creatures; and all this not only without dishonour to the Godhead, but in such a way as completely to magnify his attributes and declare his righteousness, was assuredly sufficient to raise that gratitude and admiration which the Apostle so often expresses. It was much to be saved at all; but to find the work of our salvation so wonderfully combined with the Divine glory; to see it so performed as to afford no sanction to sin, while it effects the free pardon of the sinner; to behold it so contrived as not only to benefit a lost world, but to exhibit to the whole created universe the inflexible justice of God, and his hatred to sin; were circumstances which tend greatly to enhance the gratitude and admiration which such a transaction was calculated to excite.

Thus have we contemplated this most exalted and interesting subject. The one grand practical conclusion which results from it, is sufficiently obvious: *How shall we escape, if we neglect so great salvation?* The whole topic appeals

equally to our judgments and our hearts, our understanding and our affections. If the justification offered for our acceptance be so free, what excuse shall we make if we fail to endeavour to obtain it? If so complete, what can we add to it or substitute for it? And if the mode of becoming possessed of it be so simple—namely, by faith in the blood of the Redeemer—how obstinate must be our delusion, and how hard our hearts, if we do not henceforth begin to realize its blessings. Feeble though we are, and incapable of any thing holy of ourselves, we have the promise of the Divine Spirit to guide us into truth, and to build us up in faith, and purity, and love. With such encouragements and promises, how inexcusable shall we appear at the Day of Judgment, if we shall have remained to the last indifferent to the great subject of our salvation; or if, having heard of the Redeemer, and having professed a hope of the blessings mentioned in the text, we shall have neglected to live as becometh those whose vocation is as holy as their hopes are splendid and their prospects animating. Happy indeed shall we be, both for time and for eternity, if, receiving into an honest and good heart the doctrine of free justification by God's grace, through the redemption that is in Christ Jesus, we learn so to walk even as Christ also walked, and at length be received to his presence, in that world where the righteousness and all the other attributes of the Godhead shall be eternally declared and magnified in the redemption of "a peculiar people, zealous of good works."

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To the Editor of the Christian Observer.

PERMIT me to send you the following detached remarks, which have occurred to me on reading different parts of the sacred Scriptures.

**REGICIDE.**—In these days of popular licentiousness, when the rights of kings are so lightly treated, and the exclusive majesty of the people is a favourite topic of revolutionary politics, it may be useful to hear the sacred Scriptures on a subject of such universal interest as the punishing of rulers. If ever any king incurred the penalty of death from his subjects, it was Saul at the hands of David. But when he was completely in David's power, and the latter was instigated to destroy him, what was his answer? "*Who can stretch forth his hand against the Lord's anointed, and be guiltless?*" (1 Sam. xxvi. 9.)

**NEGLIGENCE.**—Rehoboam is placed in the list of those kings who did evil in the sight of the Lord, not on account of any atrocious crimes which were charged on him, but simply "because he prepared not (or, as the margin varies it, *fixed* not) his heart to seek the Lord." (2 Chron. xii. 14.) This is an awful warning to those nominal Christians who rely for salvation on the general harmlessness of their lives, and on their not having committed the grosser sins. If none can be saved but those who *fix their heart* to serve the Lord, surely something more is necessary than the apathy which pervades the system of too many who consider themselves as sufficiently entitled to the name of Christians.

**GEN. i. 1.**—When we survey the astonishing variety of creatures on the globe which we inhabit; when we cast our eyes towards the trackless regions of infinite space, and count the stars of heaven; above all, when we peruse the mind of man, that master-piece of creation; and reflect that all these were brought into existence at the simple fiat of their Maker, what sublime ideas should we conceive of the majesty and wisdom of the Omnipotent Creator!

**GEN. iv. 9.**—If the Bible be a forgery, it is the production of a



man to whom even Shakspeare must yield in knowledge of the human mind. When, after the murder of Abel, the Almighty put to his guilty brother that awful question, "Where is thy brother?" Cain could not simply answer, "I know not," but must add, as if to justify and render probable his ignorance, "Am I my brother's keeper?" Wicked men always either say or do too much. There is not in the whole Bible a single unnatural event.

**JOB.**—Many commentators consider the Book of Job as an allegory, and the hero of it as a fictitious character; and, in support of their hypothesis, argue that the name of Job is not once mentioned either by our Saviour or by his Apostles. This I believe is true; but since every attempt to explain away the obvious meaning of the Scriptures is dangerous, I would propose for the serious consideration of such expositors the 14th chapter of the Prophet Ezekiel. Towards the close of this chapter, the Almighty, in order to give some notion of the heinousness of their guilt, thrice solemnly declares to the house of Israel, that "though these three *men*, Noah, Daniel, and *Job*, were in the land, they should save only their own souls by their righteousness." There is no doubt of the reality of Noah and of Daniel: is it not strange, then, that in so solemn an address a fictitious character should be connected with two real ones, and be declared to be a man possessing a soul capable of being saved?—Again: this kind of allegory, I conceive, is not used by the Almighty on any other occasion. And, further, it appears right to lay down as a principle, that where there is not an absolute necessity for rejecting the words of Scripture in their literal meaning, recourse should not be had to allegorical interpretations. But with the case of Job there is, I think, no absolute necessity.

O. G.

To the Editor of the Christian Observer.

THE existence of an Omniscient and Omnipotent Being, who from eternity hath continued immutably the same, is a truth which has gained the universal assent of mankind. A few individuals, indeed, from an affected singularity, or a desire of entertaining opinions different from the generality of their fellow-creatures, have affected to deny the existence of God. But the arguments, if they deserve the name, which they have used, are utterly unable to establish the doctrine they wish to believe. It is not my intention to refute their objections on the present occasion; I shall take it for granted that this grand article of our faith cannot be shaken by all the sophistry of atheism. It is so evident from the order and harmony of the universe, that the man who can look around him without a becoming sense of the greatness and wisdom of Him who superintends the whole, appears to me an object to be pitied for his want of ordinary perception. Could, I would ask, any other being than God produce a world from the dark void of nonentity? Could any but God direct all the concerns of this complicated structure? Are the powers of the human mind the fortuitous production of a rude concourse of atoms? Are the feelings which approve our virtuous deeds, are the awful sensations which result from acts of guilt, only an accidental addition to our material frame? The question dictates its own answer, and needs not a laboured argument to furnish its solution.

No less universal than the belief of a God, is the prevalence of some form, which almost every nation has adopted, in order to avert his wrath or implore his protection. The American savage; the African, who pants beneath the fervours of a vertical sun; the Asiatic, who riots amidst the luxuriance of spontaneous nature; the frozen native of

the polar regions, whose intellectual eye is shaded with moral darkness; the rude barbarians of the North, in common with the civilized inhabitants of Europe, address this great being in some recognized form of adoration. The blood of the victim has often been shed to conciliate the favour of the Deity; the fruit of the body has even been given for the sin of the soul. It is true, that those practices which disgraced the conduct of more barbarous nations, are now unknown in civilized countries; and on the important subject of addressing God, we have information of the most accurate kind from the revelation of God himself. A way is laid open by which we are invited to approach the Divine Throne; to pour forth the overflowings of a grateful heart for mercies received: to adore that goodness which is conspicuously displayed in all the works of creation; to express our thanks for that astonishing forbearance which characterises all the transactions of God with sinful man, and to entreat that we may continue to live in peace and holiness, under the shadow of his wings.

Is it not, then, a consoling thought, to reflect that there is a Being who can thus assist us in every exigence, and whose ear is always open to the prayer of the humble suppliant? It is impossible to deceive this Omniscient Being by an outward appearance of sanctity, or by a counterfeited zeal in our devotions: all the motives which can influence the human heart are perfectly known to him. It follows, therefore, that in addressing God in prayer, due regard must be paid to the temper of mind in which this devotional exercise is performed. The heart must be humbled with a deep sense of the insufficiency of unassisted human nature to resist temptation, to attain to virtue, or, indeed, even to answer, in almost the smallest respect, the high destiny to which it was formed. If

with unthinking precipitation we begin to supplicate the forgiveness of our sins, God will disregard our prayers; but he who is fully sensible of the error of his conduct, and filled with sorrow at the recollection of those reiterated offences by which he has defied the power and despised the mercy of God, will ever find a ready acceptance with his Maker. We are, indeed, entreated in the most endearing manner to seek, with the promise that we shall find; and to knock, with the promise that it shall be opened unto us. This invitation cannot be neglected by the truly pious man, who will view this gracious invitation as proceeding from too High a Power, and attended with too great advantages, to be treated with neglect. The Scriptures, therefore, having exhorted him to prayer, he will retire to his closet, and with all the feelings of lively gratitude express the wants and wishes of his soul to a merciful and reconciled God.

The majesty of the Supreme Being, which has been employed as an argument against prayer, will be considered by the true Christian in a very different point of view. It will be his delight and solace to reflect, that God, whom no feeling of disappointment can disturb, nor any possibility of change afflict; God, who possesses within himself ample sources of enjoyment, concerns himself with man. So that, although myriads of angels and spirits of just men made perfect, celebrate his praises in unceasing hymns of grateful adoration, the humble incense of the lonely worshipper no less rises as a memorial before his throne. This consideration should support us, in every reverse of life: in sorrow, it should dry up our tears; in disease, it should make us resigned to the will of the Supreme Disposer of all events; in severe pain, it should render us calm and acquiescent; in adversity, it should prevent de-



spair; and in prosperity, fill us with gratitude and joy. Considerations such as these should assuredly have sufficient influence to establish in unsuspecting security the mind of that man who lives under the habitual impression that the eye of the Almighty beholds him in every circumstance of his life. Though every friend who attached him to existence be lost, though the sympathies of human affection should no longer cheer his lot, there is still a Being whose love and mercy are as unchangeable as his nature itself. In the act of prayer, we acknowledge our belief in this gracious Being, our dependence upon his providence, our firm persuasion that all the concerns of the world are in his hands, and that by him the world will be judged. Knowing that we are weak and imperfect creatures, unable to provide for our wants, and liable to innumerable dangers and difficulties, from which we possess no human means of deliverance; we acknowledge in our prayers the omnipotent agency and good providence of God, with our belief in his mercy to sinners, and our trust in the appointed efficacy of sincere prayer and supplication to obtain a supply of all our wants.

If the duty under consideration be rightly performed, it will expand our hearts in love to God; it will kindle an ardour of devotional feeling, which will greatly tend to guard us against the force of temptation; and, by banishing the narrow operations of selfish feeling, will make us esteem all mankind as one great family, formed by the Almighty to promote his glory by living in unity with each other, and interchanging all the charities and affections of the human heart. Prayer, in a word, calls forth into action the few remains of the nobler feelings of our nature; it prepares us for receiving with becoming gratitude the favours which God is willing to bestow; and, when fervent and habitual, it accustoms us to live as it were in the presence of God,

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and to enjoy even upon earth an anticipation of the delightful intercourse of heaven.

I shall conclude these cursory remarks on Prayer, with the following beautiful passage from Bishop Jeremy Taylor.—

“The first thing that hinders the prayers of good men from obtaining their effect, is a violent anger, a violent storm, in the spirit of him that prays. For anger sets the house on fire; and all the spirits are busy upon trouble, and intend propulsion, defence, displeasure, or revenge. It is a short madness, and an eternal enemy to discourse and sober councils, and fair conversation. It intends its own object with all the earnestness of perception or activity of design, and a quicker motion of a too warm and distempered blood. It is a fever of the heart, and a calenture of the head, and a fire in the face, and a sword in the hand, and a fury all over; and therefore can never suffer a man to be in a disposition to pray. For prayer is an action and a state of intercourse and desire exactly contrary to this character of anger. Prayer is an action of likeness to the Holy Ghost, the Spirit of gentleness and dove-like simplicity; an imitation of the Holy Jesus, whose spirit is meek up to the greatness of the biggest example; and a conformity to God, whose anger is always just, and marches slowly, and is without transportation, and often hindered, and never hasty, and is full of mercy. Prayer is the peace of our spirit, the stillness of our thoughts, the evenness of our recollection, the seat of meditation, the rest of our cares, and the calm of our tempest. Prayer is the issue of a quiet mind, and of untroubled thoughts: it is the daughter of charity and the sister of meekness: and he that prays to God with an angry (that is, with a troubled, discomposed) spirit, is like him that retires into a battle to meditate, and sets up his closet in the out-quarters of an army, and chooses a frontier

garrison to be wise in. Anger is a perfect alienation of the mind from prayer, and therefore is contrary to that attention which presents our prayers in a right line to God. For so have I seen a lark rising from his bed of grass, and soaring upwards, singing as he rises, and hoping to get to heaven, and climb above the clouds: but the poor bird was beaten back with the loud sighings of an eastern wind, and his motion made irregular and inconstant, descending more at every breath of the tempest than it could recover by the libration and weighing of its wings—till the little creature was forced to sit down and pant, and stay till the storm was over; and then it made a prosperous flight, and did rise and sing, as if it had learned music and motion of an angel as he passed sometimes through the air about his ministries below. So is the prayer of a good man: when his affairs have required business, and his business was matter of discipline, and his discipline was to pass upon a sinning person, or had a design of charity; his duty met with the infirmities of a man, and anger was its instrument, and the instrument became stronger than the prime agent, and raised a tempest and over-ruled the man; and then his prayer was broken, and his thoughts were troubled, and his words went up towards a cloud, and his thoughts pulled them back again and made them without intention; and the good man sighs for his infirmity, but must be content to lose that prayer, and he must recover it when his anger is removed and his spirit is becalmed, made even as the brow of Jesus, and smooth like the heart of God; and then it ascends to Heaven upon the wings of the Holy Dove, and dwells with God, till it returns, like the useful bee, laden with a blessing and the dew of Heaven."\*

T. D.

\* \* Taylor's Sermon on the Return of Prayer.—I cannot help remarking, that in

To the Editor of the Christian Observer.

IN reply to your correspondent VERAX, on the Efficacy of Moral Suasion, in your last Number; I admit that our Lord, in the passage quoted (Matt. xi. 21), speaks of moral or objective means; and asserts positively, that, had the same been offered to the inhabitants of Tyre and Sidon, they would have "repented in sackcloth and ashes"—that is, according to able commentators (see Poole on the passage) a national fast would have been immediately proclaimed and generally solemnized. Now, it surely will not be contended that the observance of a public fast necessarily implies a saving repentance. Were all who obeyed the injunctions of our rulers, by fasting annually during the late war, true penitents and real believers? Yet the whole kingdom might be said to mourn on those occasions for its sins. But the inhabitants of Chorazin and Bethsaida had not even done this: therefore the Jews will be condemned in the Judgment by the men of Nineveh; "for they" (collectively) "repented at the preaching of Jonas." (Luke xi. 32.) But it would surely be presumptuous to maintain, that all, or any, of these repented unto salvation, *merely* by the efficacy of moral suasion and the use of objective means, as opposed to the saving influences of the Holy Spirit.

C.

the whole compass of prose or poetry I never met with a simile more beautifully introduced, or more artfully sustained, than that of the lark impeded in its flight to heaven by surrounding difficulties. It most aptly represents what every Christian must have frequently perceived and lamented in his own case. The selection of circumstances—the "poor bird" rising from its bed of grass, singing, hoping, ascending—then beaten back, drooping, panting—forced to stay till the storm is over—and then again making a prosperous flight, again singing as it rises—forms altogether a graphic description which Shakspeare himself has never surpassed: and, indeed, Bishop J. Taylor has always appeared to me the Shakspeare of English divines.



## MISCELLANEOUS.

To the Editor of the Christian Observer.

MR. EDITOR—It is now six weeks since I first thought of writing to you; but, what with the bustle of the canvass, and what with the turmoil of our election, I have not been able to collect my thoughts. But all is now over, and we are quiet again. Sir, I am a plain man, who dearly love our church, and our king, and our constitution; and who at the same time dislike all bad jobs at home, and all unjust doings abroad; and hope to see the time when there will be neither slave nor idolater all the world over. I am very far from approving Mr. Brougham's politics, and I told him how much I wished, for his own sake and that of the country, that he were more moderate. I like, however, the spirit with which he has opposed the Slave Trade, and ferreted out the abuses of Charity-money, and laboured to convey the blessings of education to the Poor. I gave my vote, after much hesitation, for him and for Lord Lowther. I tell you all this, that every body may know why I so acted; for many of my friends have been plaguing me about it.

But I am wandering from my subject: my head is so full of this election, which has caused such a buzz in our mountains and valleys, that I forgot it had nothing to do with my letter to you. You must know, then, that I am the father of ten children, whom I endeavour to bring up to fear God and honour the king. By the help of a good school which is near me, I am contriving to give my boys a better education than their father, I am sorry to say, can boast of. My eldest boy, now going nineteen, has taken so wonderfully to his book, and has shewn so much pleasure and been so useful in teaching a Sunday-

school of our village children, that I consented some time back, though not very able to afford it, to send him to the University of Cambridge, hoping to see him become a faithful Minister of the Church of England. It is no more than the truth to say of him, that he is a very promising lad, and very dutiful and affectionate to his parents; and he has grown up, I hope, with a hatred of all wicked courses. The Curate of our parish, a very learned man, tells me that the boy knows more already than many a Fellow of a college; and that if he goes on as he has begun, he will be sure to be what he calls a Wrangler. He explained to me that this had nothing to do with such wrangling as has disturbed our country of late: if it had, I should have thought twice before I sent him to Cambridge. My purpose of sending him there has, however, been shaken by another cause. About two months ago some reports reached me of strange doings that are said to prevail there. If these reports should prove true, I would not for the world send him to such a place. But I cannot believe they are true, because I cannot believe that a place where young men are prepared for Clergymen should not be under strict rules; or that the head men of the university should not know such things, if they are true; and if they know them, should not instantly put a stop to them. Still, the risk for my poor boy is so fearful, that I dare not send him till I have had better proof than my own judgment that the reports which have reached me are not true. My neighbour the Curate, who knows my doubts and perplexities, has advised me to apply to you. He says you must know all that is going on in the world, and especially at our places of

learning. Let me, therefore, entreat you to inform me whether what I have heard is true, and whether the evils of a college life are quite as great as they have been stated to me to be.

First, then, I wish to know whether it is true that many of the young men who go to college are not lodged within the college walls, but are scattered up and down the town in lodging-houses, out of the reach of the observation or control of their superiors. This is what is said; and my informer added, that the head men of the colleges cared so little about the young men committed to their charge, that, though they have plenty of ground whereon to build more rooms, and may have plenty of money to build them with, they put off doing it, because they are unwilling to lessen the size of their garden grounds, or to be plagued with the noise and dirt of masons and carpenters. This, however, is what I cannot bring myself to believe. I look upon it as such a slander as brings into doubt the correctness of other parts of the story.

Secondly. Can it be true, as is reported, that there are many young men belonging to the university who drink wine to intoxication; and that this practice has been long known to their superiors, without their taking proper means to check it; and that students have actually been seen at times reeling about the streets drunk, without having been punished; and that the gates of the colleges will open at all hours of the night for young men returning from their carousals? All this has been stated to me as a fact; but I trust it is altogether exaggerated.

Thirdly. I have been informed that other vices are common among the young men at Cambridge; and that vile seducers are permitted openly to infest the streets of the town, and to lodge in its vicinity. The very idea makes me shudder. I well

know how ready human nature is to seek vicious indulgences. But that is the worst reason in the world for allowing the temptations to such indulgences to present themselves at every corner, or for not removing to a distance, at the least out of sight, the means of gratification. I hope to hear that this, above all other things, is a slander on the university. If it be not, I fear I must disappoint the expectations of my poor boy. I could not answer to God for placing him in such a situation.

But this is not all. I have heard that even the inside of the colleges themselves is not free from temptations of this kind; and that, at least in some of them, the women who wait on the young men (bed-makers, I think they call them), are frequently not older, or not much older, than the young men themselves. Can this be indeed so? I will not believe it, at least without farther proof.

I have been also told, that card-playing and gaming are practised among some of the young men; and that during the races at Newmarket, last year, there were not less than two hundred of them on the race ground on one day, whipping, and spurring, and dashing, and betting, in the style of first-rate jockeys. This, I think, must be the accusation of some enemy to the university.

But the worst report of all remains to be mentioned. I have heard that some of these bad doings were lately attacked in a pamphlet; and that they were not denied, but rather defended, or at least palliated, and even joked about and laughed at, in other pamphlets, by persons whom our Curate called Fellows of colleges. It was even stated that the pamphlets of these Fellows were not disapproved by the great part of the other Fellows and of the head men of the university. This is too bad to be believed. They are only



fools who make a mock at sin, and I cannot doubt that our universities are full of wise men.

I hope, Mr. Editor, that you will insert this letter in your Observer; and that either you yourself, or some one of your able and pious correspondents, will relieve a father's anxiety on these points, and let me know the truth, and also give me advice as to the course I ought in conscience and duty to pursue. By so doing you will for ever oblige your faithful friend and servant,

A WESTMORLAND YEOMAN.

July 6, 1818.

For the Christian Observer.

ALL THE WORLD A KALEIDOSCOPE. SHAKESPEARE informs us that "all the world's a stage;" divines have remarked, that "all the world's a hospital of incurables;" and writers of other classes have given it such appellations as their judgment, their prejudice, or their fancy, suggested. For my own part, I think that the world, with all its freaks, its inconsistencies, and its crimes is but a *Kaleidoscope*;—a proposition which, as my readers may find some difficulty in conceiving, I shall proceed with all due exactness to illustrate and apply.

Now, I am aware, sir, that, as an answer at once to this proposition, it will be urged that the Kaleidoscope is quite a new invention; and that, consequently, I must totally have mistaken the colour and character of the world, before I could have found or fixed such a resemblance. To this I shall only reply, that, without at all disputing Dr. Brewster's patent, or claiming the invention for any of those philosophers, dead or living, whose names have been mentioned as the authors of the discovery, I think I can prove, by evidence the most satisfactory, that the world both is and ever has been a Kaleido-

scope, from the very days of Adam to the present time.

For what, sir, let me ask, is a Kaleidoscope? It is a machine in which, by means of an optical deception, a few pieces of tawdry glass and tinsel acquire apparent symmetry and beauty, adjusting themselves in a ceaseless variety of novel and amusing forms, and leading us to hope that each new change may be still more attractive than the last. Such, Mr. Editor, is also the world. Divines, and moralists sacred and profane, have all concurred to tell us that it is a scene of "vanity and vexation of spirit;"—but who, let me ask, believes them? Seen through the Kaleidoscope of youth and inexperience, this same world is all beauty and fascination. Its vagaries and incongruities are forgotten, or perhaps even appear perfectly symmetrical and regular. It is impossible to convince men, till time or a Higher Power convinces them, that all this scene of apparent delight and brilliancy is but an optical illusion, which the next moment may destroy. Yet this fact is equally certain, notwithstanding the incredulity of mankind: nay, we can often perceive it in the case of another, when we cannot in our own. When, for example, we see a child surveying with eager eye its first shilling, and summoning up all the powers of its invention to know in what manner to expend the apparently exhaustless treasure, all the world, except the child itself, must be perfectly convinced that he views his solitary coin through a Kaleidoscope, which has multiplied it in his imagination to an extent which the result cannot possibly justify. The same remark may be applied to the thoughtless spendthrift and the sanguine heir. And when, again, a young lawyer, just eating his way to the bar, sees maces and wooolsacks floating before him; or a young divine, mitres

and lawn-sleeves ; or an apprentice, civic chains and titles ; or a youthful beauty, splendid equipages and establishments—all which every spectator is well convinced there is not the most remote prospect of their ever enjoying—must we not say that such characters employ a kaleidoscope, which, though it may amuse their imaginations by its phantoms, has no power to regulate their judgment to a due perception of the illusions with which they are surrounded ?

In short, sir, I imagine that every man keeps his own kaleidoscope, fitted up and adapted for his peculiar powers of vision, and which will therefore seldom suit any other eye. One person, for instance, views every thing through the kaleidoscope of *party* ; and it is astonishing with what powers of optical deception this particular kaleidoscope is often furnished. I have seen instances of this in the late election. An individual, for example, of flagrantly immoral habits ; or another of revolutionary and destructive political principles ; or another of hopelessly wayward and inconsistent character ; or another of blind, indiscriminate, unmeaning attachment to what is called “ the high ” or “ the low ” party, instantly becomes, when viewed through this kaleidoscope, all that is consistent and worthy of approbation. The very darkest shades in his character assume an apparent symmetry and beauty. Indeed, so powerful an instrument is a party kaleidoscope, that I never knew a bad man, or a bad measure, either in church or state, that might not be made to appear for a moment tolerably respectable by its aid.

The *controversial* kaleidoscope has much the same effect. I have known, for example, many a man, after taking up a system of religion which appeared, and justly so, to every other person, harsh, confused, and disjointed, expatiate upon the unity and congruity of his scheme, and

point out, with no ordinary self-complacency, how perfectly the tints were blended and the parts adjusted to each other. A good Calvinistic or Arminian kaleidoscope can perform wonders in this way ; though, unluckily, as but one person can look through the same aperture at the same time, and in exactly the same disposition of the objects, it seldom happens that the kaleidoscopist can impart to others the exact views which have made so great an impression on his own mind. Two forms or colours, which appear perfectly to suit each other in one position, become displeasing the moment that aspect is changed ; and it is often quite impossible, even for the individual himself, to recover the original position which so much delighted his imagination. Indeed, having found, by repeated experience, innumerable inconveniences in managing Calvinistic and Arminian kaleidoscopes ; and, particularly, having discovered that although in some positions each will do very well, in others it will present objects in very disgusting forms, and with very unnatural distortions ; I have been induced, in my own practice, to blend the two instruments ; or rather to select from each the best and fairest gems, and to combine them as well as I was able in order to form a third, which, though not altogether perfect, seems to answer my purpose tolerably well. I have found the same plan useful also in many similar cases.

Having thus endeavoured cursorily to prove that “ all the world’s a kaleidoscope,” I trust your readers will not object to my stating the moral advantages which I think they ought to derive from the discovery. The chief benefit that occurs to my own mind, is the importance of being aware of the illusions to which we are subject, and the necessity of adjusting our kaleidoscopes as well as we possibly can for the purpose of our true happiness and welfare. For this



end, I would recommend every man frequently to open his kaleidoscope, and examine its contents. An apparently small alteration will often produce a most important and beneficial change in the character of the images which lie before him. Does he, for instance, view the world as one bright and glaring scene; thus both neglecting a better world, and preparing himself for innumerable disappointments in this? Let him convince himself of the illusion: let him view, in their simple form, and colour, and magnitude, those objects which have so greatly enraptured his eye, but which, upon minuter inspection, will prove to be but beads and baubles, shreds of finery, and fragments of variegated glass; of which the only wonder is, how they could appear for a moment, or under any possible illusion, so interesting and splendid to a rational and immortal being. The young and gay and sanguine observer, will often derive much practical advantage from discovering how much he has been deceived by mere impression, and how little real worth and reality there often is in many of the most gay and glittering scenes which pass before his enraptured eye. On the other hand, the gloomy and unhappy will find not less advantage in adopting the same process. It was, perhaps, but one sombre object that gave the melancholy tinge to the whole kaleidoscope, and which being taken away, or a few more cheerful objects thrown in, the general appearance would be materially improved. Why, then, constantly select the most distressing appearances, and place before the eye the most dark and lowering hues, when, notwithstanding all the miseries ever existing in the world, there is an infinity of brighter shades, and more cheerful objects, with which we may lawfully enliven our sphere of vision. Indeed, the mixture and succession of dark and light, of grave and cheerful, is always so uncertain, and often-

times so rapid, in the kaleidoscope of life, that it would be worse than folly, in any thing human, to rejoice without sorrow, or to sorrow without rejoicing. The very next turn may change the whole scene: the liveliest images may succeed to the most melancholy, or the most melancholy to the liveliest; disorder and deformity may give way to symmetry and beauty, or beauty and symmetry to deformity and disarrangement. To hope, therefore, in adversity, and to be humble in prosperity, to correct our views of life, and to be prepared for the approach of death, is not less the advice of Reason and Scripture, than of, sir,

Your most obedient,

And kaleidoscopic servant,

C. W.

To the Editor of the Christian Observer.

THERE are many occasions in human life upon which silence is of far greater importance than eloquence itself. Hence the apparently contradictory phrase, "the eloquence of silence," as applied either to that sort of persuasive pleading in which the eye does all and the tongue nothing, or to that unaffected expression of sorrow, where the mute submission of the sufferer interests our feelings and awakens our sympathies in a way which the louder tones of complaint would have failed to perform. On this latter point, Shakspeare, the poet of nature, has this expression—

"Her very silence and her patience  
Speak to the people, and they pity her."

And again,

—"I am not very sick  
Since I can reason of it."

Lavater, who was an exact observer of human nature, says, "He knows not how to speak, who cannot be silent; still less how to act with vigour and decision." And again, "Not every one who has the gift of speech understands the value of silence. He who can express a

great meaning by silence, when much might have been said pointedly, and when a common man would have been prolix, will speak in the moment of decision like an oracle." (*Aphorisms.*)

Silence designates some of the stronger passions ; among others, it marks *astonishment* and *happiness*. Thus Shakspeare—

"I like your silence—it the more shews  
off  
Your wonder."

And again, the same writer :

"Silence is the perfect herald of joy—  
I were but little happy  
If I could say how much."

It is rather, however, for the Christian to consider the *use* of silence. It would not be difficult to instance cases, in the prosecution of merely worldly affairs, where this property is invaluable. In inferiors and juniors, it is frequently their best wisdom, because generally their manifest duty ; and in superiors, a well-timed silence is sometimes not less forcible than the conversation of authority itself. With statesmen, policy alone would dictate silence on many occasions : and who does not remember how often Mr. Pitt, the most eloquent of men, exhibited the power of well-timed silence ? If, however, the man of sense may sometimes judiciously avail himself of the power of silence, the fool is under much greater obligations to it : for, as Solomon observes, "the fool, when he holdeth his peace, is counted wise."—Its value is further felt on account of its opposition to every thing like verbosity and loquacity, which are marks of weakness : for, as Swift has said, "Words flow quickest where there are fewer ideas ; as people come faster out of a church which is almost empty, than they do out of a full one."—Silence may be further considered as often complimentary. "The most delicate flattery" (observes Addison) "is to be a listener."—I will only add, that si-

lence is, perhaps, the most powerful weapon in all the female armoury ; and for this simple reason, that it is a *defensive* weapon ; and females, through every scene of life, are necessarily cast most upon the defensive.

But the great difficulty of the subject under discussion is, to lay down practical directions when to be silent ; for who can give shape and colour to those nice and delicate occasions which require the closest attention and the longest life to observe and improve ? Who, that has ever acquired this experience, can hope to describe it upon paper ? And far indeed is it from the writer of the present remarks, to suppose that *he* has gained it. Little else can be done here, than to advert to a few general cases : long, and perhaps painful, intercourse with the world, with a habit of watching the minutest incidents of life and the various turns of conversation, and, above all, an acquaintance with the human heart, can alone fill up the outline.

To the conscientious Christian, silence is often valuable, as a delicate yet powerful mode of reproof. What is there in all history, sacred or profane, more affecting than that single verse of St. Luke, "And the Lord turned and looked upon Peter !" Was silence ever so effectual, or rebuke so tender ? The late Bishop of London observes, that no painter has ever ventured to describe this look, in which our Lord may be supposed to have included much more than even *his* language, without it, would have conveyed. And what has not the awful silence of a revered character sometimes effected, in repressing the rage of sin and checking the sinner in his career, or in frowning to silence the infidel or the scorner, when the most able argument would have been lost upon them. Impenetrable silence is a shield from which the keenest shafts have frequently glanced without effect.

Silence is valuable, as it often



represses anger. What bitterness and wrath is sometimes quenched by its influence! How does it disarm opposition; how does it soothe irritation and allay resentment!

Silence is also of great consequence, as a medium of conveying the expression of dissent or opposition in opinion with those whom we tenderly regard, and who perhaps, would feel too sensibly a more plain and decided statement of opinion. It is here that the value of the female character, when under religious influence, shines forth with a modest lustre all its own. And who can describe the advantageous influence of that amiable and mitigated opposition, which softens down the stronger feelings without extinguishing them; which reproves without offence; and often resists what is wrong with the greater effect, from not appearing to resist it at all: and this with a sagacity of the heart which discerns its time, is watchful of occasions, and often achieves by saying nothing, what could never be accomplished by saying much?

Silence, viewed as between man and his God, is an acknowledgment of superiority: "Be silent, O all flesh, before the Lord." It is an evidence of acquiescence in the Divine will, and of patience under affliction: "I was dumb, I opened not my mouth, because Thou didst it." (Ps. xxxix. 9): "Be silent to the Lord, and wait patiently." (Ps. xxxvii. 7.)

The excellence of silence is peculiarly visible under the provocations and persecutions of the wicked. Our blessed Lord "*answered nothing*" to the taunting questions of Pilate and the Jews. "As a sheep before her shearers is dumb, so he opened not his mouth." (Isa. liii. 7.)

Silence is oftentimes devotion and worship. Hannah "spake in her heart, but her voice was not heard." "Be more ready to hear, than to give the sacrifice of fools." (Eccles.) Nehemiah "prayed to the God of heaven." Christ. Observ. No. 199.

ven" while he was sitting at the king's table.—It is also *praise*. "Praise is silent for thee, O God, in Sion" (Psalm lxxv. 1): and again; "Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if *I would declare and speak* of them, they are more than can be numbered." (Psalm xl. 5.) And thus our own poet Thomson:

"But I lose  
Myself in Him, in Light ineffable.  
Come, then, *expressive Silence, muse his  
praise.*"

Silence is *contrition for sin*. "I am vile: I will lay my hand upon my mouth." (Job).—Silence is often *charity*. When no good can be spoken of a character, it is not a mean mark of true religion to speak no evil. There is a holy restraint of the tongue which is only second to self-restraint of mind.—Silence is frequently *humility*. The Christian will be silent respecting his own advances and attainments, his own gifts or graces. "Let another praise thee, and not thine own mouth."—Lastly, Silence, to many persons, is a salutary act of *self-denial*. To some men it may seem strange that any should find it difficult to be silent. Such individuals know little of the constant snare which a ready faculty of speech presents to many; or of the temptation to talk for victory or applause, which it throws in their way. The true Christian will be watchful over his powers of conversation, and tremble at the dangers which are inseparable from the best things in human hands. This fear will often command him to preserve silence, when others suspect not the reason; and will effectually restrain him from dazzling as a meteor when he cannot shine as a sun.

Can we, then, wonder that the Son of Sirach should recommend this wholesome restraint? "Hear, O ye children, the discipline of the

mouth." (Eccles. xxiv. 7.) Whatever men of the world may achieve by silence, from their sense of its necessity and its excellence, the Christian alone can turn this advantage to its best account. He who is silent upon principle, will be silent to some purpose: and, to advert to the highest possible consideration, whoever is desirous of obtaining judgment from above, as to the time, the place, and the occasion of being silent, will not fail of his object. It is indeed the true Christian only, who can habitually keep a due rein upon his tongue, because he alone implores the Divine aid in so doing. David prays, "Keep thou the door of my lips."

So much for the benefits of silence. I have, in conclusion, only to request that each of my readers will turn my remarks to the best possible account, by beginning to practise the duty; and especially by making their occasional abstinence, "even from good words," not "a pain and grief unto them," but an occasion for those holy meditations, those devout desires, those deep and earnest self-examinations, which will best fit them afterwards to discharge the duties of speech, that their conversation may be as beneficial to others as their self-restraint is to themselves. W.

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To the Editor of the Christian Observer.

HAVING frequently heard objections made, even from respectable quarters, to the usual mode of conducting the annual meetings of the various charitable and religious societies; and having myself formerly felt some degree of jealousy on the subject; I trust you will permit me to assign a few of those reasons which have at length satisfied my own mind, and which I trust may satisfy such of your readers as, like myself, have entertained occasional fears, lest the advantages of such anniversaries

should not be a sufficient counter-balance for certain real or supposed evils incident to popular meetings. My affairs having conducted me to London during the month of last May, I had sufficient opportunities of attending some of those impressive meetings; and can therefore speak, in a considerable measure, from my own experience of their effects. The following remarks apply chiefly to the annual meetings of the Parent Institutions, though, in proportion as the Auxiliaries imitate their spirit, the same arguments will serve to defend both. It may be proper to remark, without intending any thing invidious towards other institutions, that circumstances happening to bring me more immediately in contact with the Church Missionary Society, the British and Foreign Bible Society, and the Naval and Military Bible Society, my observations refer chiefly to these institutions.

As a general principle, it will be allowed that an anniversary meeting of a charitable society, to inspect the accounts and to choose officers for the ensuing year, &c. is absolutely requisite, in order to prevent abuses, and to satisfy the subscribers of the due appropriation of their bounty. The necessity, therefore, of a public meeting, is conceded. Still it is argued, that all this might be very well managed without that system of addresses which has now become so generally prevalent in such institutions. I doubt, however, whether the members of our charitable societies could ever be brought together merely to hear a report and attest proceedings which they can afterwards read over in print—unless, which on every account is a far worse practice than that complained of, a *dinner* be provided to attract a full meeting. With regard to the evil effects so often attributed to the above-mentioned anniversaries, I must bear my sincere testimony, that in those which I have frequented there was much less tenden-



cy to any thing of an exceptionable kind than I could reasonably have anticipated, and certainly much less than I have been in the habit of witnessing at meetings merely secular. In particular, I perceived little of that idle mutual adulation, and still less of that second-rate species of humour, which I had been taught to regard as essential parts of almost every speech delivered on such occasions. I was really much delighted to find an honest and manly cause so generally advocated in an honest and manly way; and if at any previous period the above-mentioned faults, or others of a similar nature, may have in any measure prevailed (a circumstance of which I know nothing but from the enemies of these meetings, and which I therefore conclude to have been greatly exaggerated), I can at least give my testimony that they do not, as far as I have seen, prevail at present. At the late meetings of the societies above-mentioned, the spirit generally displayed, both by the speakers and the members at large, appeared to me the very reverse of that of levity, of humour, of hostility to opponents, or of vain compliment to friends. It was, as it ought to have been, sober, yet cheerful—animated, yet rational—grateful for the past, and hopeful for the future—in a word, as far as earth may approach to heaven, a spirit imitative of those celestial beings whose matin song, on the day of the Nativity, was, “Glory to God in the highest; and on earth peace, good-will to men.”

The ground on which I would venture to defend the anniversary meetings of our charitable societies, is their tendency to benefit the *members themselves*—the *objects of their bounty*—and the *world at large*.

The particular benefits which appear to me to accrue to the members themselves, are of the following kind:—The mind becomes stimulated to new and more healthy action in the

cause of God and man; the social and benevolent feelings are excited; the importance of eternal things becomes more fixed upon the heart; a spirit of prayer is cherished and increased; and from hearing what is our duty at a time when the mind is particularly affected and impressed, a more permanent and active desire is often excited for its performance. It is almost impossible for an individual to plead the cause of these societies, without feeling himself in some measure excited to be and to do what he describes; and I think it cannot be doubted that many holy resolutions have been formed on these occasions, which may have materially affected the future life. If it be said that vanity is often excited and gratified at those meetings, I would reply, that it is, or ought to be, much oftener checked and repressed: for, to say nothing of the general spirit which such assemblies are calculated to inspire—a spirit, it is to be hoped, of self-abasement and humility—there are at least fifty speakers that fail for one who succeeds; so that, did not self-love usually blind the eyes of men to their own failings, the platform of a public society would be one of the best possible spheres for acquiring the grace of self-diffidence and humility. The proud and the vain will feed their pride and vanity in every other scene as well as this; and it would therefore be far too much to demand that what is obviously productive of such great benefits should be relinquished, only because, like every thing else, it is susceptible of abuse. If there were no other advantage connected with the system, it would be an important one that the members, and especially the committee of a society, are animated to begin another year with diligence and hope. Few men can labour long and zealously in complete retirement and shade; the stimulus of social feeling is often necessary to animate the

heart and recruit the exhausted powers. Subscribers, also, soon become uninterested, and gradually drop off without this occasional excitement; so that, as long as the excitement does not exceed the bounds of sobriety, and remains duly regulated by piety and discretion, it is doubtless rather to be encouraged than repressed.

With regard to the immediate objects for whose advantage such societies are intended, there can be no doubt of the utility of these public meetings; since whatever conduces to animate the members and to increase the funds of an institution, must necessarily operate to the advantage of those interested in its welfare. Besides, these benefits are not local; persons from different parts of the kingdom, and even foreigners, are oftentimes found at these anniversaries, and thus become acquainted with the value of institutions which would not otherwise have pressed upon their attention. Hence the efforts of enlightened charity become ramified and expanded wherever man and misery are to be found. Persons who entered indifferent or unconvinced, become interested; their minds are opened by argument, or their hearts warmed by collision; prejudice and opposition are weakened or subdued: for I have almost always found the opponents of our leading religious charitable institutions among those persons who never read their reports or witnessed their anniversary meetings. I believe not a single anniversary, of those to which I allude, has passed by without bringing new labourers into the field.

Thus I have entrenched upon what, had my remarks been less desultory, would have been my third head of argument—namely, the advantages resulting to the world at large from these charitable meetings. It certainly appears to me no slight blessing to behold unity, peace, and concord, diffus-

ing themselves, as they are seen to do on these occasions, among the numerous and miscellaneous groups who are collected to celebrate the triumphs of Christian benevolence, and to animate each other to love and to good-works. The spirit of amity thus excited soon spreads around; it benefits the domestic circle, and acts with no feeble energy on society at large. Politically, as well as morally, its benefits are very important: even foreigners learn to feel an interest in a land which so greatly contributes to promote the happiness of the whole world. I know, for instance, of nothing that has ever more interested my own feelings, or given me more auspicious forebodings for the ultimate peace and safety of society, than viewing, as I have done, prelates and statesmen, and even our princes, mingling with foreign ambassadors, and other strangers of rank and influence, to promote the moral and religious benefit of the world. Such proceedings are among the best pledges of peace and unity, and appear to my mind as harbingers of that day when nations shall learn war no more. Indeed, the whole of the promises in Holy Writ, relative to the future happiness of the world and the triumphs of the Messiah's kingdom, seem to me to have received new confirmation from the scenes to which I allude; and I view it as not among the least of the benefits under consideration, that the world at large must begin to feel, from the temper and spirit exhibited on these occasions, that Christianity is really a revelation from God, and productive of the most happy effects to the human race. Men will begin again to exclaim, "Behold how these Christians love one another!" They will perceive the duties of active benevolence and zeal for the human soul assuming a more practical form. The attention excited by religious institutions will greatly excite (indeed it has already



greatly excited) attention to religion itself. We see by means of these meetings what the Almighty is doing in the earth: and, for one, I must readily acknowledge, that if on any occasion I have been impressed more than usual with my own privileges as a Christian in a Christian land, and with the wants of those unhappy nations who still sit in darkness and the shadow of death; if ever I have recognized the duty and enjoyed the luxury of disinterested benevolence; if ever I have felt myself bound to my species by new and closer ties; if ever I have acknowledged an universal superintending Providence, and raised my heart in fervent gratitude and adoration to the throne of God; it has occurred while attending some of those meetings which have been exposed to so much severe and unmerited animadversion.

W.

To the Editor of the Christian Observer.

I AM desirous, through the medium of your publication, to put a question to any of our ecclesiastical governors whom it may reach, relative to the present anomalies in our State Prayers. The Prayer for the King's Recovery is not yet revoked by authority, though the petitions contained in it can no longer, I fear, be regarded as an object of rational hope; and therefore it has been, in most churches, gradually discontinued. But, wherever it is still read, we pray every Sunday, first, that the King may be restored to the functions of sovereignty; next, that in the mean time the Regent may discharge them profitably in his room. So far all is consistent. But we then pray, in the Litany, for the king himself, and that victory may be given him over all his enemies; for which an equivalent prayer is substituted in the evening; and, lastly, in the Communion Service we pray for the same afflicted monarch, as knowing that

he may preserve the people whose minister he is, and as still bearing the authority of God; or, if the second prayer is preferred by the Reader, we beseech Almighty God to dispose and govern him, so committed to his charge in wealth, peace, and godliness. The question I would ask, therefore, is, Whether this language be not wholly inconsistent with itself; and if so, whether it might not be easily corrected, by those who occasionally direct alterations to be made in the service of the church? I know, and fully acknowledge, that by those who either direct or use these prayers no such inconsistency is intended, but that they are offered in a spirit suited to the real state of things, and that the incongruities are quite accidental: but still I would ask. Is there any advantage in thus trifling with the solemn words of prayer; in unnecessarily offending the minds of many sincere ministers: or in familiarizing the national conscience to such evasions as appear necessary to avoid the above-mentioned difficulties? I am sure, Mr. Editor, your readers will give me full credit for not intending to convey any reproach, either upon the church or its rulers, for what is obviously but an accidental blemish, which has arisen from the peculiar circumstances of the case, and which, I trust, needs only to be noticed to be corrected.

C. C.

For the Christian Observer.

#### AN EVENING SOLILOQUY.

FAR from the giddy maze of boisterous life,  
With unambitious footsteps would I turn  
To where yon flowerets bloom,  
And shed unnoticed sweets.

Where, where is now the world? that world which late  
Courtied my love, and strove with bitter taunt  
Or soft seductive smile,  
To tear me from my God?

Now would I taste the joy of paradise,  
When man could wander tranquil, unobserved,  
Amid the silent grove,  
Cooled by the twilight dews,

Nor felt a wish for more tumultuous joys  
To break the evening's solitary gloom,  
And rob his pensive soul  
Of converse with her God.

E'en now I feel delights, which waft the thought  
Beyond the world—beyond the bounds of time—  
And angels might descend  
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Oh, melt my heart! and thou, Celestial Power,  
Expand this wayward breast with holiest flame,  
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I feel thy power. From earth faith's tranquil eye  
Averted, points me to the Eternal Throne;  
Then hence, ye fading scenes  
That damp my rising joys!

Full on my wondering eye yon brighter world  
Bursts with eternal splendour, and sublimity  
My heart's low, groveling powers,  
And tunes my feeble lay.

Wide they expand! the ethereal gates unfold;  
And light which dazzles angels, light Divine,  
That gleams to hell's dark caves,  
Beams on a mortal eye!

Soon shall I rest where bliss for ever flows,  
And angels strike their harps with sweetest chords  
To tune their Maker's praise—  
The praises of my God.

Yes, I shall join: and every solemn pause  
Shall hear the blissful notes re-echo far,  
And every harp shall sound  
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But, ah! I turn my steps—yon distant spires  
Recall my thoughts to meet a giddy world,  
And bid this yielding heart  
Glow with its wonted flames.

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“ At that time she clothed many of the children, and some of the women, and read to them some passages in the Bible; and the willing and grateful manner, with which, even then, they attended to her admonitions, left upon her mind a strong desire to do more for their advantage, and a conviction that much might be done.

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After many difficulties, and much dissuasion on all hands against so apparently Quixotic an undertaking, she assembled seventy of the women; caused the views of the Committee to be explained to them; and asked if they were willing to abide by certain rules which had been drawn up for their regulation. They unanimously acquiesced in her wishes: and as upon these rules, next to the Divine blessing, the present reform may be conceived to stand as its basis, it may be well to give them a place in our pages.

“ RULES.

“ 1. That a matron be appointed for the general superintendence of the women.

“ 2. That the women be engaged in needle-work, knitting, or any other suitable employment.

“ 3. That there be no begging, swearing, gaming, card playing, quarrelling, or immoral conversation.—That all novels, plays, and other improper books, be excluded; and that all bad words be avoided: and any default in these particulars be reported to the matron.

“ 4. That there be a yard-keeper chosen from among the women; to inform them when their friends come; to see that they leave their work with a monitor when they go to the grating, and that they do not spend any time there, except with their friends. If any woman be found disobedient in these respects, the yard keeper is to report the cause to the matron.

“ 5. That the women be divided into classes, of not more than twelve; and that a monitor be appointed to each class.

“ 6. That monitors be chosen from among the most orderly of the women that can read, to superintend the work and conduct, of the others.

“ 7. That the monitors not only overlook the women in their own classes, but if they observe any others disobeying the rules, that they inform the monitor of the class to which such persons may belong, who is immediately to report to the matron, and the deviations to be set down on a slate.

“ 8. That any monitor breaking the rules shall be dismissed from her office, and the

most suitable in the class selected to take her place.

“ 9. That the monitors be particularly careful to see that the women come with clean hands and face to their work, and that they are quiet during their employment.

“ 10. That at the ringing of the bell at nine o'clock in the morning, the women collect in the work-room, to hear a portion of Scripture read by one of the visitors or the matron; and that the monitors afterwards conduct the classes from thence to their respective wards in an orderly manner.

“ 11. That the women be again collected for the reading, at six o'clock in the evening, when the work shall be given in charge to the matron by the monitors.

“ 12. That the matron keep an exact account of the work done by the women, and of their conduct.” pp. 124—126.

“ As each was proposed, (says Mr. Buxton,) “every hand was held up in testimony of their approbation.” The 15th chapter of St. Luke was then read; and the monitors, with their classes, retired to their respective wards. The early result of these exertions is thus described:

“ In compliance with this appointment, the lord mayor, the sheriffs, and several of the aldermen attended. The prisoners were assembled together, and it being requested that no alteration in their usual practice might take place, one of the ladies read a chapter in the Bible, and then the females proceeded to their various avocations. Their attention during the time of reading; their orderly and sober deportment, their decent dress, the absence of every thing like tumult, noise, or contention, the obedience, and the respect shewn by them, and the cheerfulness visible in their countenances and manners, conspired to excite the astonishment and admiration of their visitors.

“ Many of these knew Newgate, had visited it a few months before, and had not forgotten the painful impressions made by a scene, exhibiting, perhaps, the very utmost limits of misery and guilt. They now saw, what, without exaggeration, may be called a transformation. Riot, licentiousness, and filth, exchanged for order, sobriety, and comparative neatness in the chamber, the apparel, and the persons of the prisoners. They saw no more an assemblage of abandoned and shameless



creatures, half naked and half drunk, rather demanding, than requesting charity. The prison no more resounded with obscenity, and imprecations, and licentious songs; and, to use the coarse, but the just, expression of one who knew the prison well, 'this hell upon earth,' exhibited the appearance of an industrious manufactory, or a well-regulated family.

"The magistrates, to evince their sense of the importance of the alterations which had been effected, immediately adopted the whole plan as a part of the system of Newgate, empowered the ladies to punish the refractory by short confinement, undertook part of the expense of the matron, and loaded the ladies with thanks and benedictions." pp. 126, 127.

Mr. Buxton records several facts, which are decisive of the vast improvements under this new system. The following circumstance is too interesting to be omitted.

"With respect to gaming, I must mention an anecdote, which displays the efficacy of the system pursued. A session had just closed, many of the former prisoners were sent away, and many new ones were received. A report was circulated that gaming was still practised in the prison: one of the ladies went there alone, and assembled the prisoners together, she told them what she had heard, and that she feared it was true; she dwelt upon the sin of gaming, its evil effect upon their minds, the interruption it gave, and the distaste it excited, to labour; and she concluded by telling them, how much the belief of that report had grieved her, and how gratified she should be, if, either from consideration for themselves, or kindness to her, they should be disposed to relinquish the practice. Soon after she retired to the ladies' room, one of the prisoners came to her, expressed, in a manner which indicated real feeling, her sorrow for having broken the rules of so kind a friend, and gave her a pack of cards; and four others did the same. Having burnt the cards in their presence, she felt bound to remunerate them for their value, and to mark her sense of their ready obedience by some small present. A few days afterwards she called the first to her, and telling her intention, produced a neat muslin handkerchief. To Christ. Observ. No. 199.

her surprise, the girl looked disappointed; and, on asking the reason, she confessed that she had hoped that Mrs — would have given her a Bible, with her own name written in it, which she should value beyond any thing else, and always keep and read. Such a request, made in such a manner, could not be refused; and the lady assures me, that she never gave a Bible in her life, which was received with so much interest and satisfaction, or one, which she thinks more likely to do good. It is remarkable, that this girl, from her conduct in her preceding prison, and in court, came to Newgate with the worst of characters; she has read her Bible with tolerable regularity, and has evinced much propriety of conduct, and great hopes are entertained of her permanent improvement." pp. 129—131.

The only additional extract we shall give, is that in which the author sums up the whole of his arguments. Though somewhat long, we hope it will obtain the attentive perusal of our readers.

"Having thus described two distinct and opposite modes of prison discipline, I would suggest to my reader, that a comparison of these is the most certain criterion of their respective merits.

"That vice and misery are produced by the one, and prevented by the other, may be gathered from the following facts:—

"On the 14th December, 1817, an account was taken at my request of the number of prisoners in the second station in Newgate, who had been there before. It appeared that out of two hundred and three, forty-seven of those convicted, besides seven of those acquitted, had within the two preceding years, been confined there. It is probable that many (passing under fictitious names, and anxious to appear as offenders for the first time, which might operate in mitigation of their sentence,) were not recognized. Newgate, it is to be remembered, is but one prison among several; many who had never been there before, were known to have been in the other jails of the metropolis and county. Amongst the boys, of the ten first I examined, five confessed that they had previously been convicted of other crimes. Taking these circumstances

into consideration, we may fairly presume that forty per cent. of those discharged from prison return there again, and this calculation is considerably lower than that made by all the jailers of London and its vicinity, whom I have consulted.

"In the jails at Bury, Philadelphia, and Ghent, five per cent. is the average return.

"In Newgate, the number of prisoners from May 16<sup>th</sup>, 1817, to January 1, 1818, was 1500.

"Of these, 511 were admitted to the infirmary as seriously ill, besides several who were excluded from want of accommodation, and many whose indisposition was too slight to require confinement. Of the latter description, there were daily about eighteen cases. Upon these data, we may fairly compute, that considerably above one third of the prisoners suffer more or less from disease.

"At Bury, amongst 128 prisoners, not one was unwell.

"At Ghent, amongst 1300, twenty-five only were ill.

"At Philadelphia, not having as yet received an account of the exact numbers, I can only state that their health is remarkably good; recalling to the recollection of my reader this important fact, that with the alteration of the system, a reduction took place in the charges of the physician, to the extent of three fourths.

"Of the two systems thus compared, it is, I imagine, evident that the one is unjust:—to the convicted delinquent, because it imposes upon him rigours to which he is not sentenced;—to the unconvicted, because it inflicts upon him a very serious punishment before trial.

"Is illegal, as it transgresses the letter of many statutes; and still more strongly, as it violates all the equitable principles, and the very spirit of the British Constitution.

"Is partial, as it annexes to the same crime very different degrees of punishment, and the same punishment to very different degrees of crime: the rules of one county, appointing in its jails, cleanliness, labour, sufficiency of diet, attention to health, moral and religious instruction, and classification: the rules of the next county, approving filth, sloth, insufficiency of food, carelessness of health, and instruction in nothing but the arts of iniquity;

and these without any discrimination between prisoners, whether tried or untried, whether for trivial offences or for atrocious crimes.

"Is cruel, as appears by the condition in which the prisoners are often found.

"Is impolitic, as it frustrates the two great ends of punishment, the prevention of crime, and the reformation of the criminal; as it raises up, educates, and matures offenders.

"Is extravagant, as these offenders live upon the public, being supported in prison by the funds of the country; and out of it, by the spoliation of private property.

"Is unworthy of a great and wealthy kingdom, as it corrupts national morality, and disgraces national character.

"In short, its direct and inevitable tendency is, to produce misery and vice.

"It is also evident that the other system is merciful and wise; while it consults the health and suitable accommodation of the prisoner, it strikes at the roots of his criminality, his ignorance, idleness, and debauchery; while it corrects his habits, it subdues his temper. By friendly admonitions and religious instruction, it awakens a consciousness of his former depravity, and of its present and eternal consequences. It shews to him the value of a fair and reputable character, and encourages him in its pursuit, by proving that it is attainable even by him: it makes reformation possible. Thus by giving a sense of religion, habits of industry and temperance, its tendency is to prevent misery and vice.

"If my reader goes with me the length of these conclusions, I trust he will concur with me in another; that a change of system ought immediately to be made. Not a mere alteration of a few regulations in a few districts, but such a change as shall comprehend every prison, (not yet amended) in the United Kingdom." pp. 137—140.

Concurring with Mr. Buxton in his general "conclusions," we heartily concur with him also in the inference which he deduces from them,—"A change ought to be made;" and all ranks and parties should heartily unite for its accomplishment. Religious institutions are labouring in vain, if these counter-institutions are suffered to exist—if justice is poisoned at her fountain-head—if confinement is so administered as to let loose and



inflammé all the lawless energies of our fallen nature—if punishment is only to deepen delinquency, and incarceration for a small offence almost inevitably to ensure the commission of greater crimes.

There is a point or two to which in conclusion we cannot forbear to call our reader's notice.

We had occasion, not very long since, to expose the scheme of Mr. Owen, who proposed to regenerate the world by the extinction of religion. In so doing, it appeared right to us to notice the disingenuous use which had been made by him of the labours and success of Mrs. Fry in Newgate, in that public advertisement in which he attempted to shew that her triumph over disorder, misery, and vice, was won simply by kindness, and discipline, and good order. Now, even had not our previous acquaintance with the plans of this benevolent and pious individual warranted us in repelling, as we then did, this insinuation, Mr. Buxton's work would afford ample proof that both he and Mrs. Fry, with whom he is intimately connected, stand as wide as possible from the mechanical system of the Scotch philosopher. The volume before us displays throughout incontrovertible evidence, that these real reformers of the most miserable classes of mankind are not seeking to create the "new man" by any human machinery; but, while they are diligently using all the subsidiary means in their power, are seeking that spark to animate the dead mass which can descend alone from Heaven. The prisoners in Newgate have the Bible periodically read to them; and although the distinguished lady who heads this benevolent band cannot, in strict consistency with her principles as one of the members of the society of "Friends," *regularly* pray with them, she and her companions very frequently do pray: they always urge upon the prisoners the value of

prayer; they rejoice to listen to the prayers of others; they earnestly encourage the addresses of all classes of pious visitors; they appear to depend themselves, and to believe that the success of their holy undertaking altogether depends, upon the blessing, and power, and grace of God. It is with great pleasure we learn, that many of the most distinguished individuals in church and state have visited the prison, to ascertain for themselves the extent of the improvement; that many such individuals, especially those of the clerical order, have repeatedly addressed the criminals;—and particularly we rejoice to hear, that the Bishop of London has quitted his palace to visit this dungeon of his diocese; to pour balm into the wounds of the broken hearted; and to exhort the captive to the cultivation of those principles which will render him practically free in the midst of his chains, which will draw the iron from the soul of the prisoner, and give him, for bondage and darkness, the glorious light and liberty of the children of God.

The other point to which we would advert, is one intimately connected both with many of the leading topics in this volume, and with the various and splendid exertions of the present age for the religious and moral improvement of our population.

The question is sometimes put, by the friends of "things as they have been"—by the class of men who prefer old evils to new benefits,—“How happens it, that, with all your improvements in prisons and in schools, with your Bible Societies and Missionary Societies, the number of young criminals appears to multiply every day?” We readily admit the *fact*, that the number of juvenile offenders has unquestionably increased within the last few years. Still, however, we believe that a satisfactory reply may easily be given to the query. In the first place, we

should say, that, even if these effects could be assigned to demonstrable causes, it would be a violation of sound reasoning to admit for a moment that religious education, or the dispersion of the Bible, could produce any such evil consequences. God himself has declared, that his word shall not return unto him "void," but "shall accomplish that whereto he sent it;" and can He be supposed to have sent his word to propagate prematurity in crime and misery?

But, nothing can be less warranted by the rules of a sound logic, than the assumption, that because any particular event is contemporaneous with another event, therefore the one is in fact the cause of the other. Even in cases where it is *possible* that the one may be the cause of the other (which we deny to be the case in the present instance), it by no means follows that it actually is so. This method of argument, therefore, is wholly unsound. Just reasoning evidently requires that we should shew, in addition to the bare possibility of a certain cause producing a certain effect, that it is a *probable* cause of that effect, and that there is no other more probable cause. Now, in the present instance, we contend that a religious education is not a probable, nor even a possible, cause of the admitted evils;—that there are many facts which declare it to be the most improbable of all causes for producing such effects;—and that other causes exist, which sufficiently account for the phenomenon. Let us touch on each of these points.

In the first place, how wholly improbable, or rather impossible, is it, that such a cause should produce such effects;—that discipline, good order, and seclusion for six hours in the day from bad company; that constant rewards held out for virtue, and constant punishments inflicted upon vice, should increase vice and diminish virtue. And all this is true

without taking into consideration the peculiar nature of the education given to the poor. In the schools connected with the "National Institution" the education is specific. The children are taught little more than the Scriptures, and the formularies of the Church of England. No believer in Christianity will question the moral efficacy of the former; and we are yet to hear of the single Dissenter from the Establishment who has ventured to impugn the moral influence of the latter. And in those schools where the education is less specific, it has never been alleged, by any respectable enemy of what is called the "British System," that the lessons taught were not of the noblest and purest character. We contend, then, that there is no *prima facie* probability that the increase of education is the cause of the increase of crime.

But, in the next place, there are many facts which demonstrate the utter improbability of these effects originating in education. We will not advert to the examples, so often adduced, of the comparative state of countries which are and which are not under the influence of education, though those examples are in our judgment decisive of the controversy; but we will rather adduce some facts which have fallen under our own notice, and which are less generally known. The Committee whose benevolent labours are employed in the inspection of jails and criminals of all ages and classes, have the list, we grieve to say, of twenty-seven hundred young criminals. Of those that have been in prison, and to whom they have had access, they have examined a very large number, and find that *scarcely any of them can read or write*. Further, it so happens, that an accidental line of demarcation, which has been drawn by the straitened resources of some excellent persons in a particular part of the metropolis, has furnished the Committee with a



curious opportunity of ascertaining the real influence of education. A part of Spitalfields is divided by Brick Lane: on one side of Brick Lane there are schools for the instruction of twelve hundred children; on the other side there are no schools, or next to none. Now it happens, very triumphantly for our argument, that whilst from the side of Brick Lane without schools they have had more young criminals than from any other part of London, from the other side they have for a long time had only one. Not at all inferior to this fact in conclusiveness, is the circumstance stated so openly by the officers of the National Institution, that no boy educated in their schools has been convicted of any serious offence. The whole body of evidence adduced before the House of Commons, tends decidedly to the same conclusion. It is impossible, therefore, not to infer from these facts, that the influence of education is strongly opposed to crime; and that those who assign it as the cause of crime, select the most improbable of all causes.

But, further, there are, we conceive, certain causes to be assigned for this increase of young criminals, which, though not altogether satisfactory, or perhaps the only ones which more careful investigation by the gentlemen to whom we have more than once referred, and who are so intimately conversant with this question, would produce, may yet serve to lessen our surprise at this melancholy state of things.

In the first place, there has not been a period, for many years, in which so many boys have been out of employment; and those parents who could not honestly employ them for the benefit of the family, or for their own subsistence, have consequently been brought under a strong temptation to turn their talents to account in the only way which lay open to them. Add to this, that not only has there been little employment for the children, but much distress among

the parents: so that the temptation to employ them dishonestly, arose at the very moment when the children had nothing honest to do. Moreover, whoever searches into the calendar of crimes, will find that crime, like every thing else, has its *fashions*; and that, especially when the police has become armed at all points against old offences, it is not unusual, for those individuals who subsist by their wits and their villanies, to strike out a new line of employment, and to practise in that line till the wisdom and dexterity of justice once more drive them to a new invention. It is a curious fact, for instance, to what a degree highway robbery has decreased in these realms, though almost every other species of crime has increased. And, in like manner, it is probable that some other species of crime have given away to this somewhat novel offence of juvenile depredation.—And lastly, though we would not build any general conclusions upon particular facts, it may be worth while to mention a circumstance, which has been stated to us upon good authority;—that, about five years since, a considerable number of boys were confined for a somewhat longer period, and with somewhat worse companions than usual, in Newgate: there, these unhappy creatures were initiated in all the mysteries of villany, were inoculated with the most detestable virus, and came forth, carrying their plague along with them, to infect every young person they met. Some of these are known to have become captains of gangs of boys; to have raised regiments, as it were, in which premature villany was the only title to promotion. There is scarcely any system of existing policy so bad, that, if administered by men of piety, upon a moral population, it would be productive of any very serious evils: and there is no scheme of policy, however admirable, which will long continue to operate beneficially, unless the rulers and people be in a measure

brought under the influence of moral and religious principle. Make our prisons perfect in system and construction as we will, we shall do little or nothing, unless the chaplains and jailers be men of conscience and principle, men who fear God, and who control their prisoners less by chains than by the bonds of Christian motives, and tenderness, and affection. It is very true, that we no longer live under an open Theocracy, where palpable and miraculous rewards and punishments immediately follow acts of virtue or vice: nevertheless, "the Lord reigneth;" and a nation never fails to suffer the penalty of endeavouring, if we may venture so to express it, to banish God out of his own world, to seize His sceptre, to usurp His throne, and to reign as kings without His concurrence. And such has, for a considerable period, been too much the practice of our own country. The awful results of this dereliction of our primary duty, are, we trust, by degrees restoring us to the right path; and we are learning, that not merely "honesty," but religion, is "the best policy."

Such are the observations we have to offer upon this subject; and we are inclined to bring them forward, in hopes that some individual, or Committee, may be induced, out of their wealthier resources, to throw more complete light on so important a topic. In the mean time, enough, we think, is established, to prove the absolute necessity of devoting ourselves actively and cordially to the great work of religious reform. The capital error of politicians and persons of mere benevolence, appears to us to be, that they are apt to act towards men as with machines;—that they apply their corrections without, when the source of the evil is within;—that they aim simply to restrain or relieve the body, when they should be correcting and improving the mind. Our sincere conviction is,

that the Great Ruler of the universe will prosper no attempt at reformation which does not regard man as a rational, a responsible, an immortal being. Religious reform is, in fact, the only sure and safe basis of every other reform.

We have just been put into possession of an "Appendix" to Mr. Buxton's "Inquiry," which contains an impressive confirmation of his general positions. It is chiefly occupied by a comparative exhibition of the jails of Ilchester and Bristol. In the former, all the prisoners are employed, and are classed according to age and degree of guilt; their apartments are clean and wholesome; respect and obedience mark their deportment; silence during the hours of work, with order, and contented application, prevail among them; their general appearance is healthy; and out of every hundred discharged, only about seven are again committed. In the latter—namely, in that of Bristol—all the prisoners are idle, and their appearance is remarkably unhealthy: "health and sickness, filth and cleanliness, the first stage of incipient guilt and the last stage of inevitable depravity, are alike subjected to equal hardships and indiscriminating association:" "the chilly, damp, unwholesome atmosphere is tainted with the most revolting smells:" the prisoners manifest "strong symptoms of mutiny and utter insubordination;" there prevails among them "noise, confusion, and discontent rendered desperate by suffering;" and of those released four-fifths were expected to return. A new jail, indeed, is now building at Bristol, but not until forty years had passed since Mr. Howard had denounced the old one as a scene of extreme wretchedness and a disgrace to the country, and until a grand jury had presented it as an intolerable nuisance. That this jail has not been misrepresented, will appear from



the following statements of Mr. Buxton:

"The yard appropriated for criminals is an irregular space about 20 feet long and 12 wide, and was literally so crowded with its 63 inhabitants, as to occasion some difficulty in passing through it. In this yard is to be seen vice in all its stages; boys intermingle with men; the accused with the convicted; the venial offender with the veteran and atrocious criminal. Amongst a multitude of persons, whom the jailer described as having no other avocation or mode of livelihood but thieving, I counted eleven children,—children hardly old enough to be released from a nursery—hardly competent to understand the first principles of moral obligation—here receiving an education which, as it must unfit them for every thing useful, so it must eminently qualify them for that career which they are doomed to run. All charged or convicted of felony, without distinction of age, were in heavy irons—almost all were in rags—almost all were filthy in the extreme—almost all exhibited the appearance of ill health. The state of the prison, the desperation of the prisoners, broadly hinted in their conversation, and plainly expressed in their conduct—the uproar of oaths, complaints, and obscenity—the indescribable stench,—presented together a concentration of the utmost misery with the utmost guilt—a scene of infernal passions and distresses, which few have imagination sufficient to picture, and of which fewer still would believe, that the original is to be found in this enlightened and happy country.

"After seeing this yard, and another of larger dimensions, the adjacent day-rooms and sleeping cells; the conclusion of my own mind was, that nothing could be more offensive or melancholy. This opinion, however, was speedily refuted—a door was unlocked, we were furnished with candles, and we descended eighteen long steps into a vault. At the bottom, was a circular space—a narrow passage eighteen inches wide, runs through this, and the sides are furnished with barrack bedsteads. The floor, which is considered to be on the same level with the river, was very damp. The smell at this hour (one o'clock) was something more than can be expressed by the term 'disgusting.' The bedstead was very dirty; and on one part of it I discovered a wretched human being, who complained of

severe illness. This was his infirmary—the spot chosen for the restoration of decayed health—a place, one short visit to which affected me with a nausea, which I did not recover for two days. The preceding night, eighteen persons had here slept; and according to the report of the turnkey, some of these were *untried*.

"My readers will wish to know how the pit is ventilated. There is a kind of chimney, which had been closed up, it is said by the prisoners, and never opened in the recollection of the turnkey. There is also a door at the top of the stairs, which is always closed day and night. It is then a dungeon in its worst sense—a dark, cheerless, damp, unwholesome cavern—never refreshed by a breeze of pure air, or a beam of sun-shine." pp. 17--19.

"The countenances of all those who have been here any length of time, present a testimony wretchedly conclusive. Seeing their deplorable looks, I enquired as to their health. All to whom I spoke, complained of continual illness. One had been there thirty-one months, and according to his own account, was never well. Another fourteen months, and never well:—and how (they very fairly asked) can it be otherwise, when we are giddy and sick every morning, from the air in which we have passed the night? This they said in the presence of the turnkey, who gave his tacit consent to it, only adding an observation precisely similar to that recorded by Mr. Neild, as made to him when visiting this jail seventeen years ago. He says, "The turnkey himself told me, that in a morning when he unlocked the door, he was so affected with the putrid steam issuing from the dungeon, that it was enough to knock him down." pp. 20--23.

"It is not my intention to lead my reader through every part of this prison; suffice it to say, that of all its wretched departments, the room in which the females reside day and night, was perhaps the most disgusting. Even the pit itself emitted a smell hardly more powerful, than this abode of the women and their sickly children. Stern severity may deny compassion to guilt; severity more stern, and far more inequitable, may withhold it in cases of suspected guilt; but I trust we live in a country where no one can behold, without some feelings of sorrowful compunction, infancy exposed to such air and to such society.

"There is no female infirmary; if a woman be taken ill, (and illness ought certainly to be contemplated as possible in such an atmosphere,) with any complaints, infections, or otherwise, she must remain in the ward, with whatever disturbance to herself, with whatever danger to her companions." pp. 21, 22.

"There is a kind of atmosphere of stench round every prisoner; his clothes are so tainted with it, that the clergyman told me he found it necessary to take his seat in the chapel, before the prisoners were admitted, otherwise the effluvia, to a person coming at once from the open air, would be so powerful as to disable him from the discharge of his duty." p. 24.

"Such was the state of Bristol jail when I visited it; but those who would form a proper estimate of it, must remember that I saw it under every advantage.—I saw it when the prisoners were controlled by the presence of the turnkey,—what must be their language and behaviour when left to themselves? I saw the pit when the prisoners were excluded from it,—what must it be when they are crowded together within it? I saw it in the middle of a cold March day,—what must it be in a sultry summer's night?" p. 25.

Can nothing be done to remedy this most opprobrious state of things? Is this criminal inattention to every equitable, and humane, and moral consideration, to be permitted to continue perhaps for years to come? Is it not in the power of the magistrates of this great city, to remove the prisoners from this pest-house? Nothing but the absolute impossibility of finding other places of confinement can relieve them from guilt of the deepest dye, if such a system is persevered in even for a single month longer.

*Discourses on various Points of Christian Faith and Practice; most of which were delivered in the Chapel of the Oratoire, in Paris, in the Spring of 1816.* By THOMAS H. GALLAUDET, Principal of the Connecticut Asylum, in the United States of America, for the Education of the Deaf and Dumb. Lon-

don: Hatchard. 1818. 8vo. pp. 267.

THESE sermons, as the title-page states, were for the most part delivered during the year 1816, in the chapel of the Oratoire at Paris. From the letter of dedication prefixed to them, and inscribed to Mrs. H. More, it appears that Mr. Gallaudet was at that time engaged, under the auspices of the Abbé Sicard and his pupil Clere, in acquiring the method of instructing the deaf and dumb, with the charitable view of rendering some service to unfortunate persons of that class in America; and, having been requested by several individuals, both of this country and his own, then resident in Paris, to become their temporary minister, he readily acceded to their wishes, and preached the sermons which form the greater part of this interesting little volume.

The subjects, as is mentioned in the title-page, are connected both with the faith and the practice of a Christian. They are such as come home to the bosom and feelings of every individual: and however important may be discussions on theological topics of a different nature, these, after all, are the great points which are essential to the very life and well being of the soul, and which, therefore, give to sacred ministrations their peculiar value. We are equally taught, that "faith without works is dead, being alone;" and that "by the deeds of the law shall no flesh be justified:" that which, therefore, avails to the salvation of the soul, is "faith which worketh by love;" and to inculcate this, is the great object of our much respected author.

The First Discourse commences with a few remarks on the circumstances under which the congregation had been brought together: and the preacher bespeaks the goodwill and attention of his hearers, as well by the seriousness and



solemnity of his manner, as by his judicious observations on the nature of true religion. His text is 1 John i. 3; and his chief object is to shew two things,—first, what abundant proof there is that all the true followers of Christ have fellowship with one another, and with the Father and the Son; and, secondly, in what this fellowship consists.

Our readers have no need to be informed how extravagant are the opinions of some persons among us on this subject; and we are not without apprehension that the doctrine as revealed in Scripture may in many cases meet with objection, on account of the almost incredible absurdities with which folly and presumption have so industriously laboured to connect it. But a faithful Minister will not, for such a reason, be disposed to shrink from his duty: he will not abandon the doctrine merely because some preachers are found to abuse it; for, according to the language of our author, “if any one doctrine of the Scriptures is capable of the most complete and overwhelming proof, it is this,—that all sincere Christians are one; that they are one in God and Christ; one in spirit, even as the Father and the Son are one.”

For the exposition of the doctrine, and the establishment of its truth as revealed in the Bible, we must refer to the sermon: the following passages may serve to shew something of the preacher's manner, and will be read with pleasure by every sober and judicious Christian.—After proving from the Scripture his first position, he adds,

“How fully, too, is this truth confirmed and illustrated by the experience of all believers! The humble follower of Jesus, on whom calamity hath brought poverty, and poverty obscurity, cut off from the comforts of this world, draws all his consolations from the resources of Faith. He unfolds the sacred volume, and wonders, with holy delight, at finding the saints of old en-

Christ. Observ. No. 199.

grossed with the same objects of confidence, and hope, and love, which now cheer and animate his own breast. With Abraham, and Isaac, and Jacob, his mind is stayed upon God. He sings with Moses the song of deliverance, and with David the hymns of praise. He enters into all their feelings of devotion. He mingles his soul with theirs. With them, he surrounds their own altar, and offers up the sacrifice of a broken and a contrite heart, and the incense of a pure and spiritual worship. As he approaches the advent of our Saviour, he exclaims with the mother of Jesus, ‘My soul doth magnify the Lord; and my spirit hath rejoiced in God my Saviour.’ He catches the holy rapture of Zecharias, saying, ‘Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David.’ He glows with the gratitude of Simeon, and with him is ready to exclaim, ‘Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.’ But why need I proceed? The time would fail me to tell of all the saints of whom the Scriptures speak; of the illustrious martyrs, whose blood was the seed of the church; and of the pious of succeeding ages, in whose steps the follower of Jesus finds himself now walking, and in whose history he sees reflected the experience of his own heart.

“And cannot you also, my Christian brethren, testify to the delight which you have often felt in this fellowship of the saints? Have not your hearts sometimes burned within you while reading the lives of the pious dead, or while holding converse with a fellow-pilgrim to the heavenly Jerusalem? And have you not then realized, that there is indeed ‘one body, and one spirit, even as ye are called in one hope of your calling: one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all?’” pp. 7—9.

In entering upon the second point of consideration, namely, “in what consists the fellowship which Christians have with the Father and with the Son, and with each other,” the author expresses himself duly sensible of the mystery which attends it, and of the narrowness of the circle by which our moral vision is confined. Without attempting, therefore, to exhibit the precise nature of

this fellowship, he exhorts his hearers to rejoice in it as real, intimate, imperishable, endearing, and invites them to look at the declarations concerning it in the word of God. The reality of this communion is visible in its effect, by a holy love occupying the heart and regulating its emotions—a holy love directed to God as alone able to satisfy its boundless desires, and enkindling the affections of the soul with good-will and charity to all mankind.

In the two following sermons, both written on the same text (Matt. xi. 30,) "For my yoke is easy and my burden is light," the Preacher makes a skilful use of the argument by analogy. He reasons upon two common principles of human action, namely, "that it is the part of prudence not to be so much engrossed with present objects as to be regardless of the future; and, that it is our duty to make proportionate, and in some cases therefore great, sacrifices for the attainment of distant good." In applying these principles, and in shewing the difference between the yoke of the world and the yoke of Christ, he assumes nothing which persons of candour and reflection, although little influenced by motives of religion, would be inclined to dispute. He is careful not to offend by overstating his case. He is willing, for the sake of argument, to make many concessions to the lovers of this world; and admits, without reluctance, that the life of the real Christian will necessarily expose him to many privations, and to continual self-denial: but, after every concession which can be made, he still proves that the advantage rests largely with the disciple of Christ.

"Admitting, then, that he who sets at nought all the restraints of religion—who will not listen to the dictates of conscience

—who resists every influence of the Spirit of God upon his soul—who rejects the only Saviour of sinners—who will not bear his yoke, deeming it a hard and unreasonable service;—admitting that such an one accomplishes all his purposes of ambition or of pleasure, that he enjoys this world to the full, and that his grey hairs go down to the grave with mirth and gladness;—yet there is an end of his bliss; for the music of pleasure never breaks the silence of the tomb; the voice of ambition never rouses its slumbering inhabitants; the charms of wealth can no longer glitter before them. The world is left behind. The body moulders in the earth, and the spirit—the immaterial, the immortal spirit—is gone—Whither? The unbeliever cannot tell: the philosopher cannot tell. A dark and gloomy cloud hangs over the unknown ocean of eternity; and it is the dread of launching into this ocean which the man of this world cannot shake from his bosom. He is surrounded with ease and pleasure and riches and honour; but his eye is continually directed to the future; and this single thought of what may be hereafter often embitters the moment in which he had anticipated the greatest delight. On the contrary, the disciple of Jesus Christ, supposing him to suffer all the possible evils of life—poverty, disgrace, reproach, sickness, imprisonment, or death, and death in its most horrid forms—counts these trials nothing. He is sure they will soon be ended. The grave will be to him the door of paradise. He knows in whom he has believed. His path is now beset with thorns; his sky is overshadowed with clouds; the tempest is beating upon his head: but now and then his heart is gladdened while his eye catches a few beams of that sunshine which will hereafter continually cheer his course through a day of bright and eternal splendour." pp. 27, 28.

And again, he remarks:—

"In applying these principles I have not done justice to the Christian's cause. I have supposed it possible for the man of the world to enjoy this life to the full, and I have spoken of the disciple of Christ as one, like his Divine Master, 'despised and rejected of men, a man of sorrows and acquainted with grief;' as having every earthly comfort shorn from his side, and nothing left him but trust in God, the approbation of his own conscience, that internal peace which cometh down from the Source of all good, and that hope of heaven which is as an anchor to his soul both sure and steadfast. I might



have drawn a very different picture, and a far juster one. The man of the world might have been represented as pursuing shadows which elude his grasp, as catching at splendid bubbles which immediately melt in air. Something might have been said of the wearisomeness which soon intrudes itself at the board of festivity; of the disgust which often enters the haunts of pleasure; of the satiety which is the inseparable companion of sensuality; of the toil and anxiety, the jealousies and envyings, the disappointments and defeats of ambition; of the emptiness of honour, and of the cares of wealth. On the other hand, the Christian might have been described as not called to suffer the same wretchedness as did the primitive disciple of Christ. It might have been shewn, that, bound as he is not to shrink from any evil which men may inflict upon him, on account of the cause which he has espoused—nor to refuse making any sacrifice of earthly good for the sake of that Saviour in whom he trusts—still he is permitted (so much gentler are the dispensations of God toward his church than they have formerly been) to use this world, if he do not abuse it, and even to possess its wealth and its honours, if he do but devote them to the service of God." pp. 29, 30.

"Let the yoke of Christ be ever so heavy, it is light when compared with that of the world: for amid all his troubles and disappointments, the Christian has within his breast a principle of hope, with regard to his future destiny, which, if he suffer it not to be weakened by the temptations that surround him, or by the remaining corruption of his own heart, bears him up triumphantly through all the trials he has to encounter, and animates him continually with the prospect of that crown of glory which he is soon to obtain." p. 41.

In the Fourth Discourse, our author takes occasion from 1 Cor. xi. 27, to offer some useful observations upon the Lord's Supper.

With respect to the nature of the offence against which the Apostle warns the Corinthian converts—namely, eating and drinking unworthily—he shews, that neither occasional doubts and fears with respect to our spiritual state, nor imperfect views concerning the doctrines of religion, nor remains of sin in the

heart, are inconsistent with the right receiving of those holy mysteries; and that the persons by whom the offence is incurred are either such as use the ordinance with an entire ignorance of its spirit and meaning, or with an impenitent and unforgiving disposition, or without a cordial faith in Jesus Christ.

The consequences of this offence, as implied in the expression "to eat and drink their own damnation," is stated by this divine, in common with most others, to be the infliction of judgment—"of divers diseases," as our Church explains it, "and sundry kinds of death"—of the Divine visitation in this life, if the sin be not followed by repentance; and eventually of eternal destruction. Although, therefore, the text ought not to excite alarm in the timid yet believing Christian, it holds out an awful warning to the hypocritical, the ignorant, the malignant, and the unbelieving communicant. The subject is one of very great importance; and it ought always to be so represented by every Minister, in order that presumptuous boldness may be checked, and that humble piety may receive its proper encouragement. It is much to be lamented, that the word "damnation" has in this instance found its way both into the authorized version of the New Testament and the Book of Common Prayer; for although it is in both cases intended to signify *judgment*, and not irremediable destruction, as the subjoined sentence in our Prayer-Book plainly intimates, yet there is great difficulty in removing the impression which that term has produced upon many minds. Indeed, explanations have frequently little permanent effect, when the word itself appears to carry with it no marks of obscurity, and is in its ordinary acceptance plain and intelligible.

The Fifth Discourse contains an exposition of the doctrine of repentance; of the reasons upon which it

is founded, and of the reformation which it inculcates.

In examining the grounds upon which repentance is founded—such as a deep conviction of the justice and purity of the Divine law, of the unhappy consequences of sin, and of past ingratitude to God—the author is brought in each case to the conclusion that genuine repentance must be necessarily associated with a *reformation* radical and permanent; that it must lay the axe to the root of past transgression, and be accompanied by an habitual resistance to temptation and sin. We select the following passages, as exhibiting the manner in which the subject is discussed. The first treats of repentance as founded upon a deep conviction of past ingratitude. After enumerating various instances of the forbearance and loving-kindness of God, in respect both to our temporal and spiritual concerns, the author thus proceeds :

“ These good and perfect gifts have all flowed upon him from one Source—from that Being who is merciful, and kind, and long-suffering even to the ungrateful and rebellious. His past transgressions, therefore, take their deepest dye from the reflection that they have been committed against God ; and the true penitent is ready to exclaim, with the contrite monarch of Israel, ‘ Against thee, thee only, have I sinned, and done this evil in thy sight.’ But this goodness of God, which thus lays the foundation of genuine repentance, still continues to bless the penitent sinner. Does he mourn for his past ingratitude ? Has the goodness of God led him to repentance ? The same goodness still demands the most loyal homage of his heart, and calls for unceasing expressions of grateful obedience. He, therefore, can surely feel no genuine repentance for his past ingratitude toward God, who does not endeavour to love him more and serve him better in future—who does not commence and prosecute the work of a thorough and permanent reformation.” pp. 71, 72.

The second extract relates to the quality of our reformation.

“ In the second place, Is this spirit of reformation not only radical but permanent? Does it warm and animate our path toward heaven with a bright and constant ray ; or does it cast over it, at distant intervals, a sickly and flickering light, just serving to render the darkness of our spiritual state visible ? To speak without a figure, is the struggle against sin habitual ? Is the aim at perfection unremitting ? Is the often-recurring temptation watchfully resisted ; the secret and easily besetting sin constantly and manfully struggled with ? Above all, is the Source of all genuine repentance, of all thorough and permanent reformation—the Holy Spirit of God—sought for by frequent and importunate supplication at the Throne of Grace ; that while we are working out our salvation with fear and trembling, God would be pleased, by his energy, to work in us both to will and to do of his good pleasure ? With such inquiries my brethren, let us try the sincerity of our penitence ; not relying too much for consolation on any past or present sorrow for our guilt ; not building our hopes of heaven upon mere frames and feelings of mind ; above all, not trusting to any outward observance of the forms and ceremonies of religion, but remembering what our Saviour hath said, that if we love him we shall keep his commandments ; let us look to the reformation of our hearts and lives for the best proof of our spiritual safety. And let us ever bear in mind for our consolation and support, that if, by this patient continuance in well-doing, we seek for glory, and honour, and immortality, in due time we shall reap, if we faint not, eternal life.” pp. 75, 76.

The next sermon, intended to illustrate the petitions, *Thy kingdom come, Thy will be done in earth as it is in heaven*, commences with a few observations upon the nature of prayer. This is represented as not only “ a reasonable, but a most delightful duty : it is the acknowledgment of our dependence upon God ; it is the cry of the poor and needy to Him who is the fountain of all good and happiness.” In the prosecution of his discourse the preacher proposes to examine, first, the meaning of the petitions



contained in the text; and, secondly, the spirit with which they ought to be offered. His view of the petition concerning the will of God, appears in the following passage.

"The petitions contained in our text, refer chiefly to the revealed will of God, as contained in that law which he has given us as our rule of action. This law, as explained by our Saviour, requires that we should 'love the Lord our God with our whole soul and strength and mind, and our neighbour as ourselves.' This is that spirit of love and benevolence which pervades the breasts of the angels in heaven; and we are directed to pray that it may equally controul the affections and conduct of our fellow-men. That such may be the happy resemblance of earth to heaven, it is first necessary that the kingdom of God should come in all its majesty and dominion. Jesus Christ must take to himself his great power, and reign King of nations, as he now is King of saints. The heathen must be given to him for his inheritance, and the uttermost parts of the earth for his possession. All must bow to his sceptre, and submit to his laws." pp. 83, 84.

In the second head of the discourse, relative to the spirit with which these requests should be made known unto God, we are taught that the Throne of Grace is to be approached in the spirit of love—of love to God, to his Son, and to the souls of our fellow-men; in the spirit of submission to the Divine will; and of earnest co-operation in carrying on the great work, for the consummation of which we are instructed to pray. The remarks adduced upon this last point are so just and appropriate, in reference to many who "profess and call themselves" Christians, that we cannot resist the pleasure of subjoining them.

"Finally, These petitions should be offered up in a spirit of co-operation.—By this I mean, that while we pray that God's will may be done in earth as it is in heaven, our own efforts should not be wanting toward the accomplishment of

this glorious object. God condescends to act through our humble instrumentality. He is building up the Redeemer's kingdom on the earth; but how? Not as he called the world into existence—not as he destroyed the cities of the plain—not as he parted the waters of the Red Sea, by his simple word—not, as he saw fit to do in the first age of the church, by investing his servants with the power of working miracles—but in a way more natural, more gradual, more silent; by the influence of Divine truth upon the hearts and conduct of men, accompanied, as it always must be, with the operation of his Holy Spirit. Now, my hearers, the dissemination of this Divine truth has God committed to our care. Much may be done to promote its salutary effect by the humblest individual. His family, his friends, his neighbourhood, his town, may all reap the benefit of his exertions. Something even of his earthly substance he can contribute for the promotion of charitable and pious objects. Now and then he can cast a mite into the treasury of God, that his holy word may be sent to those who are perishing for lack of knowledge. He can lend his influence, however small, and his example, however few may observe it, for the suppression of vice, for the promotion of good order and of good morals, and of what is worth more than these, and without which they have no stable foundation—evangelical holiness of heart. But he, to whom Providence has entrusted more talents, will have a more strict account to render. Shall he dare to pray, that God's will may be done in earth as it is in heaven, and yet make provision for the flesh alone to fulfil the lusts thereof? How can he cast his eye over the miseries of the human family, and learn from the light of God's word, that these miseries are the wages of sin, and that this sin will yield to no power but that of the Cross, and yet do nothing for the promotion of the Redeemer's kingdom on the earth? How can he pray that this world may become like heaven, and yet sit still, and see the powers of darkness toiling to carry on their work of devastation and woe, without so much as lifting a finger against them? What inconsistency! I had almost said, what blasphemy! Would you avoid this dreadful inconsistency of conduct, and its most awful consequences? Then let your spirit of prayer be accompanied with a spirit of co-operation. To piety toward God, join a prudent zeal in his

service. And let your industry in doing good, prove that you are indeed longing, and hoping, and praying for the approach of that happy day when the kingdom of God shall be fully come, and 'his will be done in earth as it is in heaven.'" pp. 90—93.

The Seventh Discourse is upon the relation which believers have to the Supreme Being, as "sons of God." It is prefaced by a few remarks concerning the phraseology of Scripture; the tendency of which is to prove, that, from the circumstances of our present condition, we can speak of the unseen world in no other language than that which originally belongs to the objects of time and sense. Hence the character of God himself, of his majestic works in the kingdoms of nature, providence, and grace, and all the various relations which he sustains to his intelligent creatures, are there expressed in terms borrowed from the present state and circumstances of our being. With this principle before him, Mr. Gallaudet proceeds to elucidate the subject of the text by noticing the past condition, the present character and privileges, and the future prospects of such as become "sons of God." Our limits require us to be brief; but we doubt whether the space occupied by the following passages can be employed in a more profitable or satisfactory way.

"Speak, ye who best can tell; ye elder brethren of the household of the saints; ye who have almost finished your earthly pilgrimage, and whose feet just press the threshold of your wished-for home, even 'that building of God, that house not made with hands, eternal in the heavens;'—say, for what you would exchange that Spirit of Adoption which has enabled you, amid the many vicissitudes of life—so full, perhaps, of cares, and anxieties, and distresses—to forget all your sorrow, to raise the cry of 'Abba, Father,' and to find perfect peace, because your minds were stayed upon God? For what, thou aged saint!

bending beneath the burden of thine infirmities; on whose memory the iron hand of time has engraven the just complaint of the Wise Man, 'Vanity of vanities, all is vanity;' whose heart hath now shut every avenue against that world from which it once derived some transitory enjoyment, because the 'evil days have come, and the years drawn nigh which have no pleasure in them;' for what wouldst thou exchange that Spirit of Adoption which enables thee to lift thy trembling eye to Heaven, and to say, with a sweet assurance of being heard and answered, 'Now also, when I am old and grey headed, O God! forsake me not, until I have shewed thy strength unto this generation, and thy power unto every one that is to come?' For what would the departing soul, just taking its flight to the other world; its eye shedding its last ray of serene lustre on the weeping friends who surround it; its faltering lips whispering their last accents of praise; for what would it exchange that Spirit of Adoption which enables it, in this trying season, to triumph over the king of terrors, and to say, 'Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou, Lord, art with me: thy rod and thy staff they comfort me?' pp. 103, 104.

"And now let us notice how pertinent and striking is the metaphor contained in our text, which represents God as a Father, and believers as his children.—Truly he is their Father, in a sense the most endearing and affecting. He rescues them from the family and service of Satan; he transforms them into his own image, and makes them partakers of his own Divine nature; he and his Son enter into a most intimate communion with them; he adopts them into the household of the saints, his chosen family; his Spirit beareth witness with their spirits that they are indeed his children; he takes them under his peculiar guidance and direction; he gives them the temper of full reliance on his parental goodness; he is their support through life; their death is precious in his sight; and he at last leads them to their eternal home, making them joint-heirs with Christ of that inheritance which is incorruptible, undefiled, and that fadeth not away."

"Surely these are exalted privileges to be conferred upon beings that dwell in houses of clay, whose foundation is in the dust, who are crushed before the moth!

"But how is our wonder enhanced,



and how ought our deepest gratitude to be awakened, when we consider them as bestowed on beings who are sinners; who, like the Prodigal in the parable, have wandered far from their Father's house, have fastened their affections upon the low pleasures of the world, have lost all claim to the title of sons, and have forfeited by their rebellion the protection and friendship of God! That he should offer to such beings the high destiny of becoming his sons is an illustrious and affecting proof, that he is a God ready to pardon, slow to anger, and of great kindness.

"Oh! be touched with this, thou who art still a stranger from the covenants of promise, having no hope, and without God in the world! Now imitate the penitent Prodigal; feel all his deep compunction and ingenuous sorrow; and, in the spirit of sincere and hearty repentance, say, 'I will arise, and go to my Father, and say unto him, Father, I have sinned against Heaven and in thy sight, and am no more worthy to be called thy son.' And be assured, if thou thus return with a broken heart and a contrite spirit, humbled under a sense of guilt, and reposing all thy hopes of pardon on the mercy of God, through Jesus Christ, thou shalt be met with forgiveness and reconciliation; thou shalt be invested with the Divine love and favour; thou shalt become truly a son of God, and be made a partaker of the inheritance of the saints in light." pp. 107—109.

The Eighth Discourse may be entitled "Christ the Consolation of his People." The text—"Let not your heart be troubled: ye believe in God, believe also in me"—leads, by a natural train of thought, to the sources of anxiety which then filled the hearts of the disciples, and to the various consolations offered by their Lord. The little flock were now for the last time assembled round their Shepherd: they were apprized that all the worldly hopes, which they had so long indulged, were speedily to be destroyed by the death of their Master; that they should soon cease to hear his voice, and to be blessed by the view of his example; that he should be betrayed, and, small as was their number, that the traitor should be one of themselves.

Upon these and similar topics Mr. Gallaudet dwells with true Christian sensibility, and in language elicited by the genuine feelings of the heart.

Equally impressive and affecting is the description here given us of the arguments of consolation suggested by the Redeemer to his afflicted followers, and of the condescension with which he sympathised in their grief. But upon these points our limits forbid us to enlarge. They prevent us also from transcribing into our pages the concluding address of the preacher (p. 127, &c.), which is in his best style.

The Ninth Sermon relates to the great rule of Christian morality, "Whatsoever ye do, do it heartily, as to the Lord, and not unto men."—The nature of this command is illustrated both in a negative and positive manner: with respect to what it forbids—such as mere attention to reciprocity of interest, a mere concern for reputation, a mere regard to any evil which our fellow-men may bring upon us; and with respect to what it enjoins as the only proper motive of action, namely, a supreme regard to the will of our Creator. The extent of the obligation is shewn to be such as to include all our services. In every event,

"however minute and trifling, we are required to act, either with a direct reference to God, enabling us to realize his immediate presence, his lawful authority over us, and the constant claim which he has to our cheerful and grateful obedience; or, at least, with a prevailing temper of mind to exhibit and prove the existence of such principles in the breast." p. 141.

The former part of this discourse contains some observations upon the servile condition of the persons to whom this Epistle was addressed, and the cruel treatment which some of them probably experienced from their masters. In the application of the subject this circumstance is noticed with considerable effect.

"Let no one complain of the injunction of our text, that it is too austere, that it lays too great a restraint on human motives and conduct, that an obedience to it would rob this life of all interest and importance, and that its strictness makes no allowance for the frailties and imperfections of our nature. I say, let no one thus complain who considers the condition of those persons, to whom the command—'Whatsoever ye do, do it heartily as to the Lord, and not unto men'—was originally addressed. Think of the slaves at Colosse—poor, degraded, abject—deprived of what we deem the greatest of all earthly blessings, liberty—condemned to a perpetual, irksome bondage—and subject, no doubt, some of them, to the iron rule of a cruel master. They are taught by the Apostle, that it is not enough to regulate their conduct by the wary principles of mere prudence; that something more is necessary than common morality and honesty; that God requires of them, because they are his servants, a strict obedience to their earthly masters, and a performance of whatever they do, however irksome or servile, from a principle of love to God and conformity to his will.

"Now, was all this required of the poor slaves at Colosse, and shall we hope to excuse ourselves from this injunction;—we who enjoy so many privileges; we who breathe the air of freedom, who taste the comforts of domestic and social life, who have access to a thousand sources of enjoyment, and of intellectual and religious improvement? Alas! such is the depravity of man, if God load him with kindness, he becomes the more ungrateful, and complains of that as a hard service which requires of him to act from a principle of love and obedience to his greatest Benefactor. But this service is not a hard one. My brethren, let us appeal to our own consciences. Which is the hardest service? to serve God or mammon?—to do whatever we do, as unto men; to act from a regard to the short-lived influence of our fellow-men upon our safety or happiness; to seek the gratification of low and sensual appetites, the acquisition of perishable riches, or the enjoyment of a reputation which in a few years will sleep with our dust in the tomb?—or to live as becomes rational and immortal beings; to love and serve in all our conduct that infinite Spirit who sheds down, even in this world, upon the meek and lowly followers of his Son, a peace which passeth understanding, and who opens to their

view beyond the grave the prospect of perfect and unfading bliss? I repeat it; let conscience answer whether it is indeed a hard service to do all things heartily as to the Lord." pp. 141—143.

The Tenth Discourse is upon the duty of searching the Scriptures. The importance of this practice is here inferred from two simple considerations—that this is the only way to acquire a correct knowledge of what concerns the welfare of our souls; and, that the habitual performance of this duty is absolutely necessary to the Christian's growth in grace. These positions are established with great perspicuity, and with irresistible demonstration.

It has sometimes been charged upon those persons who are supposed to shew greater zeal than their neighbours for the diffusion of the Sacred Writings, that they look for some wonderful effect as it were from the mere touch and perusal of the hallowed volume. We certainly never heard of an individual who really maintained so absurd a proposition; and Mr. Gallaudet affords no exception to this general rule; for it is the object of the latter part of this sermon to apprise his hearers of the spirit with which this examination of the Scriptures is to be conducted. He therefore shews the importance of being fully persuaded that they are the word of God: he dwells upon the necessity of reading them with humility and prayer: and whilst he gives every encouragement to such as follow the practice in this disposition of mind, to persons of a different character he holds out no hope of their deriving from the perusal any of those blessings which they were designed to convey to the diligent and humble inquirer.

The next two Discourses (XI. and XII.) present us with a series of observations upon the doctrine of the



Divine influence. In the former of them are stated some of the repugnancies which the sinner feels against the doctrine, and some of the perversions which he usually makes of it. Unbelief, it is remarked, doubts the possibility of such influence: pride disdains it: self-righteousness does not want it: slothfulness professes to be waiting for it: guilt, awakened by conscience, pretends to long for it, and murmurs because it has not received the blessing. After discussing these several points, the author proceeds in the twelfth sermon to throw some light upon the doctrine itself, as also to establish its necessity. We cannot abridge the reasoning of these discourses without great injustice to the argument. They possess, however, our cordial approbation; and we are persuaded that the perusal of them in the spirit of candour would have a great effect in moderating the vehemence and correcting the extravagancies of those whom they concern. The subject is confessedly mysterious; and where prejudice and passion usurp the place of judgment, where the love of system is predominant, or the vision is microscopic, the Divine agency upon the mind will be considered by some as irresistible, and by others as absolutely evanescent. The poles are not more widely separated than are the notions upon this subject of many persons who profess to bow with implicit deference to the decision of the oracles of God.

The scriptural moderation of M. Gallaudet is on no occasion more manifest than upon this topic, where, unhappily, moderation is so little to be found. We shall adorn our pages with an extract from the first of the discourses on this doctrine, and we recommend it to the serious consideration of every candid and intelligent mind.

"Unbelief can discover no traces of a Christ. *Observ.* No. 199.

Divine influence in its own mind.—But surely this is a very unsatisfactory argument to prove that it has not affected the minds of others. Shall the sickly invalid, who has from his very birth, laboured under the constant pressure of lassitude and disease, be justified in concluding that no one feels the benign influence of health, because he has never been conscious of it? Strong and unequivocal is the testimony of thousands, whose clearness of apprehension, sobriety of judgment, and veracity of assertion, in all other cases, are never called in question—that they discover within themselves a wonderful transformation of temper and conduct which manifests itself to be the effect of a Divine influence, by marks the most distinct and certain. Now, surely, it is neither the part of candour nor good sense, to deny the reality of that which is attested by the most respectable witnesses. But infidelity is not satisfied with this reply to its objection. It starts another difficulty, more subtle and ingenious. 'Every one,' it says, 'even the advocate for a Divine influence, who is careful to turn his view inward and examine attentively what passes within his own mind, will discover there nothing but his own thoughts, emotions, and purposes. He will soon find, that these succeed each other in a certain order; that one, as it were, grows out of some other preceding it; that all are under the guidance of his will, though subject in a certain sense to that principle of association which is one of the fundamental laws of the human mind.' Now, admitting all this to be true, what does it prove? Why this precisely, and this only, that the human mind is subject to certain laws, which so control it as to produce a regular and connected train of thought and action. And is this inconsistent with the possibility of a Divine influence? *Who* gave the human mind these laws? *Who* sustains their operation? The Father of spirits. And cannot he, through the instrumentality of these laws, have access to those very souls which he supports in being, so as to guide and direct them as he pleases? But to press the unbeliever more closely—let him tell what these laws are; what *any* laws are, whether of providence, of nature, or of grace, but a certain *uniformity* of operation which the Divine Being has seen fit to adopt in the exhibition which he makes of himself to his intelligent creatures. It is this very *uniformity* which displays him, in the greatness of his strength, moving onward in silent majesty to the completion of his vast and incomprehensible purposes.

And yet it is this very uniformity which leads us blind and sinful mortals to overlook, to forget, and even to deny the interposition of his power and his grace. 'In him we live, and move, and have our being,' although many of the most important processes of our animal frame go on so silently, and secretly, that we are entirely unconscious of them. They go on in such exact conformity to the laws of the human body, that we are unable to discover the mode; and yet we acknowledge the reality of that Divine agency which sustains and manages our corporeal existence. What symmetry, order, and harmony pervade the world of nature that surrounds us, from the lily of the field which unfolds its beauties by a gradual and regular process, to those vast lights in the firmament of heaven, which are there placed, and continue their accustomed rounds, 'for signs, and for seasons, and for days and for years.' Every thing goes on under the direction of what we call the laws of nature; and yet it is the great Creator of all things who 'clothes the grass of the field,' 'causes the day-spring to know his place,' 'binds the sweet influence of Pleiades,' 'looses the bands of Orion,' 'brings forth Mazaroth in his season,' and 'guides Arcturus with his sons.' Now we do not deny the influence of God upon our bodies, or upon the material world, because we see this influence only in its effects, or because it acts with constant and regular uniformity. How unwise, then, nay how wicked, is the unbeliever who rejects and treats with contempt the doctrine of a Divine influence upon the mind, simply because the mind is under the direction of regular and uniform laws of thought and action! But another difficulty is raised. 'Granting,' it is said, 'the possibility of a Divine influence, how is this to be reconciled with the freedom of human agency?' I answer: Just as many other apparent difficulties are to be reconciled, where one truth seems to clash with another, by establishing each on its own proper basis, by its own proper proofs; and then acknowledging, with a candid and humble mind, that we blind and erring mortals cannot fathom all the works and dispensations of the infinite and eternal Spirit. Our Saviour has expressly declared, in the words of our text, 'No man can come to me, except the Father, which hath sent me, draw him.' These are the words of Him who, by way of eminence, called himself 'The Truth.' His declaration is enough to satisfy us, that

God does exercise a Divine influence upon man; especially since it has been shewn, that there is nothing in this inconsistent with all that we can discover of the structure and laws of the human mind. That we are free agents, we know by our own consciousness. Here, then, each of these truths has its own proper proof; both satisfactory, both convincing; and if we reject both on account of apparent inconsistencies and difficulties, we may as well turn sceptics at once on all moral and religious subjects, nay on many subjects connected with the daily concerns and conduct of our life. Let us tremble, then, my brethren, at the thought of resisting and grieving that Spirit of grace which alone is able to draw us to Jesus Christ. Let us no longer do this by cherishing unwise and wicked doubts respecting the reality and efficacy of his influence." pp. 166—170.

The doctrine of repentance forms the subject of the Thirteenth Discourse; in which are pointed out its nature, its necessity, and the motives which should lead to it.

According to the view which is here given, "genuine repentance is a fixed habit of the soul, under the direction of an enlightened conscience, discerning well between right and wrong, and sensible of the immense evil of sin. It implies a constant and cordial detestation of sin, a lively regret for all which we have committed, and a steady purpose of thorough and universal amendment." (p. 205.)

The necessity of repentance is here asserted in the strongest terms, and the doctrine is at the same time carefully guarded from abuse. In exposing the common error, which gives such a virtue to repentance as to make it capable of obliterating all past guilt and satisfying the demands of Divine justice, the preacher dwells with great emphasis upon the sufferings of Christ, and shews the necessity of faith in the Redeemer being joined to repentance, that we may learn to



rely solely upon his merits for reconciliation with God. Those who attach to repentance an atoning power, have assuredly no adequate idea of its nature; for, whenever the sinner is brought to experience its real effects, it teaches him to fly with sincere humility and contrition of mind to Jesus Christ, as the only propitiation for sin.

The text of the Fourteenth and Fifteenth Discourses is Heb. xii. 2; "Looking unto Jesus, the Author and Finisher of our faith."

The first sermon points out several respects in which Christ may be considered as the Author and Finisher of our faith. We cannot give a better summary of its contents than that which we find in the introduction to the fifteenth sermon.

"From what was said" [on the former occasion] "it would seem that he is entitled to this appellation for the following reasons; because he accomplished those events in the economy of God's government, which were necessary to open the way for the promulgation of the doctrines of the Cross; because he promulgated, by himself and by his Apostles, these doctrines, so glorious to God, and so interesting to man; because he alone produces faith within us, through the influences of the Holy Spirit; because he is now accomplishing, and will continue to accomplish, those events, which are necessary to prepare the way for the consummation of his mediatorial work; because he continues to instruct us more fully in the doctrines of the Cross; because he confirms and invigorates our faith, by the influences of the Holy Spirit, and will finally perfect it in the unclouded vision of the heavenly world. Such are the various attitudes in which Jesus Christ presents himself to our view, as the Author and Finisher of our faith. Thus, wielding the sceptre of universal empire, and managing in its vast extent the great work of redemption; thus carrying it on to a most successful and glorious result, which will reflect the brightest lustre on the character of God, and redound to the eternal happiness of all who put their trust in him; thus opening the treasures of his infinite wisdom and knowledge, and distributing most liberally the riches of Divine Truth, to all who will receive

and use them for the relief of their spiritual wants; thus shedding down, as the choicest of his blessings, the Holy Comforter, to renew the hearts, and invigorate the graces of all whom his Father hath given him; thus supporting and guiding his disciples, through this pilgrimage of tears, in the straight and narrow path which leads to the mansions of eternal rest;—sustaining this character so sublime and so interesting, most justly is he proposed to us by the Apostle as the great Object of our faith." pp. 234—236.

The chief design of this second discourse is to instruct us how we are to look to Jesus in the character here described; and the duties more immediately enjoined are those of "confidential trust," "of humble docility," and of "cordial dependence." These duties grow out of the representation which had been given of the character of Christ as the Author and Finisher of our faith; and they are exhibited, according to the usual manner of this writer, with clearness and with force. The conclusion is well adapted to the previous discussion. We subjoin a part of it, as a specimen of his happy method of appealing to the consciences of men, and bringing home to the hearts and feelings of his hearers the importance of those great truths which he has endeavoured to elucidate.

"And now, having attempted to discover what the duty is which our text enjoins, and what are the motives which urge us to a constant performance of it; it becomes us most seriously to inquire whether we do indeed thus look unto Jesus as the Author and Finisher of our faith, with a spirit of confidential trust, of humble docility, and of cordial dependence. One day we shall see him coming in the clouds of heaven, invested with the awful and majestic glory of his Father, and surrounded with an innumerable angelic host, to pass the sentence of eternal justice upon all the enemies of God. On that day we shall have to render at His bar a strict account of the use we are making of all the mercies and privileges with which we are now favoured. On that great day of 'the wrath of Jesus Christ,' as the word of

God most solemnly denotes it; whether we shall say to the mountains and rocks, 'Fall on us, and hide us from the face of Him that sitteth on the throne,' or whether we shall behold that Face with composure and joy, depends upon one single condition—a condition most simple in its nature, but most momentous in its effects. It is, that we now look unto Jesus as the Author and Finisher of our faith. Do we thus look unto him? Or is our eye filled with the vain shew of this world? Are we continually busy in gazing upon the political prodigies and revolutions of the day; the changes of commerce and trade; the strifes of party, and the contests for dominion? Are we searching the records of history, exploring the mines of science, or feasting our intellectual eye with the splendid and fascinating visions of literature? Are we curiously prying into the best projects for amassing a little more wealth; for adding another leaf to the laurels of our reputation, or shedding on our couch of pleasure a softer down? Are we thus engaged, instead of raising a single look of supplication for mercy unto Him who is alone able to save us from the wrath to come? Then stand we in jeopardy every hour. Then are we in continual danger of becoming the victims of that 'fiery indignation which shall devour the adversaries.' 'He that despised Moses' law, died without mercy under two or three witnesses. Of how much sorer punishment, suppose ye, shall he be thought worthy, who shall tread under foot the Son of God, and count the blood of the covenant wherewith he was sanctified, an unholy thing; and do despite unto the Spirit of grace?' For we know him that hath said, 'Vengeance belongeth unto me: I will recompense, saith the Lord.' 'It is a fearful thing to fall into the hands of the living God.'

"O that these terrors of the Lord, which the unerring word of his truth discloses to our view—these terrors, which we yet behold (so great is the mercy of God) only in prospect—these terrors, which cast a gloom, dismal as the midnight of the grave, over the eternal destiny of the wicked—these terrors, which are compared by our Saviour to 'the worm that never dies, to the fire that is never quenched'—these terrors, which are too vast for our conception, even when conscience awakens the most fearful forebodings, and excites the troubled imagination to form its most stupendous and terrific images of all possible evil—these terrors, over which the Almighty hath, in

compassion, drawn a veil of partial obscurity, lest the full sight of them should overwhelm us with irremediable consternation and despair;—O that these terrors, which have not yet overtaken us, and from which we can yet flee, might compel us, as we value the eternal welfare of our souls, now to look unto Jesus Christ, who is alone able to save us from the wrath to come!" pp. 242—245.

We have already mentioned that M. Gallaudet had repaired to Paris with the laudable purpose of qualifying himself to carry on, for the benefit of deaf and dumb children in his own country, the system of the Abbé Sicard. M. Clere returned with our author to America, where they commenced their plan in the Connecticut Asylum, and with such promise of success, that thirty pupils were admitted in the course of the first six months. The only remaining sermon in the volume was delivered at the opening of this Asylum. It is preceded by a short introduction, in which is recorded a pious and affecting tribute of respect to the memory of the venerable Clergyman who had lately been pastor of that church, and who had lent himself with great Christian zeal to promote the establishment of this useful institution. The text is chosen from Isaiah xxxv. 5, 6: "Then the eyes of the blind shall be opened, and the ears of the deaf be unstopped," &c. The plan of the sermon is to state "several advantages likely to arise from the establishment of this Asylum, and to propose several motives which should inspire those who are interested in its welfare with renewed zeal and the hopes of ultimate success." p. 252. We refrain from many observations upon this discourse: we shall do nothing more than produce a single extract.—

"Parents, make the case your own! Fathers and mothers, think what would be your feelings, were the son of your expectations, or the daughter of your



hopes, to be found in this unhappy condition! The lamp of reason already lights its infant eye; the smile of intelligence plays upon its countenance; its little hand is stretched forth in significant expression of its wants; the delightful season of prattling converse has arrived; but its artless lipings are in vain anticipated with paternal ardour; the voice of maternal affection falls unheard on its ear; its silence begins to betray its misfortune, and its look and gesture soon prove, that it must be forever cut off from colloquial intercourse with man, and that parental love must labour under unexpected difficulties, in preparing it for its journey through the thorny world upon which it has entered. How many experiments must be made before its novel language can be understood! How often must its instruction be attempted before the least improvement can take place! How imperfect, after every effort, must this improvement be! Who shall shape its future course through life? Who shall provide it with sources of intellectual comfort? Who shall explain to it the invisible realities of a future world! Ah! my hearers, I could spread before you scenes of a mother's anguish, I could read to you letters of a father's anxiety, which would not fail to move your hearts to pity, and your eyes to tears, and to satisfy you that the prospect which the instruction of their deaf and dumb children opens to parents, is a balm for one of the keenest of sorrows, inasmuch as it is a relief for what has been hitherto considered an irremediable misfortune.

"The most important advantages, however, in the education of the deaf and dumb, accrue to those who are the subjects of it; and these are advantages which it is extremely difficult for those of us, who are in possession of all our faculties, duly to appreciate. He, whose pulse has always beat high with health, little understands the rapture of recovery from sickness. He, who has always trod the soil, and breathed the air of freedom, cannot sympathise with the feelings of ecstasy which glow in the breast of him who, having long been the tenant of some dreary dungeon, is brought forth to the cheering influence of light and liberty.

"But there is a sickness more dreadful than that of the body; there are chains more galling than those of the dungeon—the immortal mind preying upon itself, and

so imprisoned as not to be able to unfold its intellectual and moral powers, and to attain to the comprehension and enjoyment of those objects, which the Creator has designed as the sources of its highest expectations and hopes. Such must often be the condition of the uninstructed deaf and dumb! What mysterious darkness must sadden their souls! How imperfectly can they account for the wonders that surround them! Must not each one of them, in the language of thought, sometimes say, 'What is it that makes me differ from my fellow-men? Why are they so much my superiors? What is that strange mode of communicating by which they understand each other with the rapidity of lightning, and which enlivens their faces with the brightest expressions of joy? Why do I not possess it; or why can it not be communicated to me? What are those mysterious characters, over which they pour with such incessant delight, and which seem to gladden the hours that pass by me so sad and cheerless? What mean the ten thousand customs, which I witness in the private circles and the public assemblies, and which possess such mighty influence over the conduct and feelings of those around me? And that termination of life; that placing in the cold bosom of the earth, those whom I have loved so long and so tenderly; how it makes me shudder!—What is death?—Why are my friends thus laid by and forgotten? Will they never revive from this strange slumber? Shall the grass always grow over them? Shall I see their faces no more for ever? And must I also thus cease to move, and fall into an eternal sleep?"

"And these are the meditations of an immortal mind—looking through the grates of its prison-house upon objects, on which the rays of Revelation shed no light, but all of which are obscured by the shadows of doubt, or shrouded in the darkest gloom of ignorance. And this mind *may* be set free; *may* be enabled to expatiate through the boundless fields of intellectual and moral research; may have the cheering doctrines of life and immortality, through Jesus Christ, unfolded to its view; may be led to understand who is the Author of its being—what are its duties to him—how its offences may be pardoned through the blood of the Saviour—how its affections may be purified through the influences of the Spirit—how it may

at last gain the victory over death, and triumph over the horrors of the grave. Instead of having the scope of its vision terminated by the narrow horizon of human life, it stretches into the endless expanse of eternity; instead of looking, with contracted gaze, at the little circle of visible objects, with which it is surrounded, it rises to the majestic contemplation of its own immortal existence, to the sublime conception of an Infinite and Supreme Intelligence, and to the ineffable displays of his goodness in the wonders of redeeming love." pp. 254—258.

From the length of this quotation it may possibly be inferred that we consider the last discourse as the best in the collection; and, perhaps, at the moment in which we are writing these lines there may be some justice in the remark,—so far, at least, as regards the touching eloquence of the composition. But, in truth, a similar kind of impression has accompanied us in the perusal of almost every sermon in the volume. It is impossible to read one of them, without perceiving the deep seriousness of the writer, and the elevated character of his mind. His subjects are of high importance; and he appears to be capable of adorning any subject which falls within the range of his Christian ministrations. His views are scriptural and correct; his imagination lively, but under due control; his language, at all times, or with very rare and trifling exceptions, perspicuous, elegant, and chaste, and often remarkable for its vivid and glowing eloquence; and the arrangement of his materials is so easy and natural, that every thing seems to have fallen without effort into its proper place. Many of his subjects are common, but he has the art of throwing over them an air of novelty; and while we consent implicitly to every statement as he proceeds, we do it with the sort of pleasure

experienced by a traveller in passing on a road with which he was formerly acquainted, but the beauties of which he does not recollect to have sufficiently observed. He remembers the great features of the country around him, but there is a certain freshness in the air, or a luxuriance of vegetation, or a general liveliness in the landscape, which had hitherto in some way escaped him; and he is glad to dwell upon ancient recollections, with so many circumstances of additional interest and unexpected gratification.

It is, further, the uniform tendency of these discourses to invest Christianity with an amiable and dignified character. We feel that there is something ennobling in religion, and are almost *compelled* to love and to admire it. Some of the topics of inquiry would lead many preachers into the thorny paths of controversial disputation; but the mind of M. Gallaudet is of too high an order to be thus beguiled. He appears to have drunk of the pure streams of Christianity—pure as they flow from the Fountain of holy truth—and the words which he speaks are words of truth and soberness. If his views be elevated, his religion also is practical; and few intelligent persons can peruse these discourses without perceiving both the reasonableness and the excellence of the principles which they inculcate. We venture, in conclusion, to recommend them as admirable specimens of compositions for the pulpit—equally remote from coldness and enthusiasm; animated, interesting, and judicious. And, many as are the valuable sermons produced by the divines of our own country, we shall rejoice to be frequently favoured by such importations from America.



## REVIEW OF REVIEWS.

To the Editor of the Christian Observer.

A REVIEW of my Visitation Sermon in the Christian Observer for March, although in some points too favourable to me, contains certain misapprehensions, which I beg leave to correct in few words. I should have noticed it earlier, but, from particular circumstances, did not happen to see it until a few days ago.

In page 177 of the Review are these words: "This has led him to look for his notion of liberality in the character of persons of birth; and to set before himself the presumptive dispositions belonging to such a station in society, as the full and authentic representation of the term 'liberal.' This, of course, by immediate inference, he considers as the Scriptural meaning of that term."—It is also stated, in the preceding paragraph, that my "notion of liberality embraces all the presumptive moral habits of a man of family, rank, and condition."

The passage in my sermon (page 2), on which these positions are founded, is as follows: "It may not be superfluous to remark, that the presumptive moral habits of a man of family (in other words, the virtues we are entitled to look for more especially in men of rank and condition) were denoted in the Greek language by the term 'eugenes;' which was understood to include all that is conveyed in our own language by terms strictly consonant to the Greek in their origin and application; I mean the terms 'gentle; ingenuous, generous.' Now the very same meaning was expressed in the Greek and Latin languages, as well as in our own, by a word equivalent to the word 'liberal.'"—I subjoined to the page, "*ελευθεριος*, and *liberalis*: See note."

I trust that a full consideration of this passage, and of its context, will shew, that I do not include any thing in the definition of the word liberal, which has not found a place in every system of Christian morals.

The words "liberal" and "generous" are synonymes, with a slight shade of difference, which I have pointed out in a note. They are formed on the same etymological principle, and express, not so much what freemen and men of birth or condition usually are, as what they ought to be. They serve to indicate, not their actual possession of certain virtues, but their superior obligation to them.

Let me add to what I have thus briefly stated, that it was the *sole* "*object of my sermon*" (see page 177 of the Review, and of the first column, and page 183, &c.) to prove, that all which belongs to the notion of "liberality" is exemplified in the highest degree in the Christian character; and I compared it with the fairest possible character of an unbeliever, as the best method of attaining the end in view.

I am, sir,

Your obedient humble servant,

WALTER BIRCH.

Stanton, May 30, 1818.

\* \* \* We have given the above letter as transmitted to us by the Reverend Author of a Sermon reviewed by us in our Number for last March, rather from our unfeigned respect for the candour of the writer, and his apparent zeal for the truth on a most important subject, than from any obligation we feel ourselves under to notice similar communications on ordinary occasions. We presume that a careful perusal of our review of his sermon will shew that we have

not imputed to Mr. Birch the assertion that the characters of "freemen, and men of birth and condition, usually *are*" framed according to his definition of "liberality;" but that our main object was to impugn the assertion, which he now admits and *re-asserts*, that "freemen, and men of birth and condition," possess not merely superior obligations to certain virtues, but superior means or qualifications for their acquisition. On this point we certainly differed with the respectable author; and a strong surmise was expressed, grounded on scriptural principles, that true "liberality," the "freedom wherewith the Son makes us free," will more frequently be found under an exemption from the entanglements of high life and high birth; and is a fruit better calculated for the soil of humble, and even oppressed life, than where elevation of circumstances leaves a man to the apparent freedom of his corrupt will, and the real slavery of his unrestrained passions. The disagreement with Mr. Birch, on the definition of "liberality," did not apply to any thing wrong in it as far as it went, but to its not going far enough:

and this was considered as owing to the circumstance of his taking "the presumptive habits of high life" as its standard, instead of those which we believe (if any are to be adopted) to afford a much more correct representation of it—namely, the *presumptive* habits of *humble* life. It is to the *presumptive* habits even of "little children," that the Highest of all Authorities gives the noble distinction of portraying the heavenly dispositions required of Christ's disciples.

With respect to the comparison between the Christian character and the fairest possible one of an unbeliever, stated by Mr. Birch as "the sole object of his sermon," it certainly struck us as objectionable; inasmuch as an unbeliever, "a philosophic heathen," appeared to us to be represented as capable of *reasoning* himself into the virtues and belief of Christianity; a representation which would go far to prove that the whole difference between them lay in their comparative *opportunities* for acquiring Christian faith and practice.

EDITOR.

## LITERARY AND PHILOSOPHICAL INTELLIGENCE, *&c. &c.*

### GREAT BRITAIN.

PREPARING for publication:—A Chronological History of Voyages into the Arctic Regions for discovering a Northern Passage, &c., by Mr. Barrow;—The Warning Voice, a sacred poem, addressed to Infidel Writers of Poetry, by the Hon. and Rev. E. J. Turnour;—Annals of Scottish Episcopacy, from 1738 to 1816; with a Memoir of the Right Rev. John Skinner, by the Rev. John Skinner;—and, Recollections of Japan, by Captain Golownin.

In the press:—The Book of Common Prayer, with Translations into the Greek,

Latin, Italian, Spanish, French, and German Languages, in one vol. 4to;—Memoirs of the Duke of Marlborough (2d vol.), by Dr. Coxe;—Memoirs of Dr. Franklin (3d vol.), by W. T. Franklin;—Supplement to Eustace's Tour in Italy, by Sir R. C. Hoare;—The Grand Schism, or the Roman Catholics of Great Britain shewn to be Separatists from the Church of England, by the Bishop of St. David's;—The Temple of Truth, a Poem, by Miss Renou;—and Schleusner's Lexicon Novi Testamenti, in stereotype, at the Edinburgh University Press.

The Rev. R. Morrison, who has for



ten years been collecting the materials, is printing, at Macao, an extensive Chinese and English Dictionary, containing forty thousand characters. It will be printed at the expense of the East-India Company, who have liberally authorised the author to vend, for his own recompense, 650 of the 750 copies of which the edition is to consist. The three parts,—1. the Radicals or Keys, 2. the English and Chinese,—and 3. the Chinese and English, will extend to upwards of forty half-yearly numbers; but it is proposed that the total cost shall not exceed twenty guineas to subscribers.

*Imitation tea.*—A considerable number of convictions have lately taken place in the Court of Exchequer, against dealers in tea, for having in their possession, for the purpose of sale, an article called “imitation tea,” of the most fraudulent and even poisonous description. The leaves of the white and black thorn are chiefly used for the purpose. These leaves, in order to be converted into an article resembling black tea are first boiled, then baked upon an iron plate; and when dry, rubbed with the hand, in order to produce that curl which the genuine tea possesses. The colour is produced by logwood. Green tea is manufactured in a manner still more destructive to the human constitution. The leaves, after having been pressed and dried, are laid upon sheets of copper, where they receive their colour and bloom by means of Dutch pink and verdigrise; the latter of which is also employed in the boiling. The penalty is 10*l.* for every pound of such imitation tea found in the possession of a licensed dealer. One individual, of the name of Palmer, was fined 84*l.* for 84*lbs.* found on his premises. The Solicitor of the Excise produced in court a box containing upwards of twenty samples of different qualities of imitation tea, from the most costly to the most common. It is much to be feared that the country dealers have been greatly imposed upon with these spurious compositions.

The following mode of discovering imitation tea has been communicated to the public. Lay the tea on wetted paper, and rub it: it will easily discharge the colouring it receives from logwood, Dutch pink, or verdigrise.

The following passage from a Report of the Committee of the House of Commons, dated 24th Dec. 1783, will shew the ex-  
Christ. Observ. No. 199.

tent to which such practices had even at that time arrived. “The quantity of factitious tea, which is annually manufactured from sloe, liquorice, and ash-tree leaves, in different parts of England, to be mixed with genuine teas, is computed at more than *four millions of pounds.*”

*Poor's Rates.*—The committee appointed by the House of Commons in the last session of Parliament have been furnished with some returns of the assessments to the poor's rates in the years 1748, 1749, and 1750, which were not known to exist, till they were discovered by the researches of the Speaker into the records of the House during the recess. The returns, also, of the assessments for the years ending 25th March 1813, 1814, and 1815, have been completed. From these it appears that the abstract of the assessment for the year ending 25th March 1815, which was returned to the Committee in the last session, and printed in the Appendix to their Report, was materially incorrect, in consequence of mistakes made in preparing it, and deficiencies existing at that time in the returns, which were wholly unnoticed. The whole sum raised by assessment in that year was stated to amount to 7,068,999*l.*; whereas it was really 7,457,675*l.*:—the sum expended on the poor was stated to be 5,072,028*l.*; instead of 5,418,845*l.*

The result of these additions and corrections affords the following comparative view.

	Raised.	Expended on poor.
Average of 1748, } 1749, 1750 }	£.730,135	£.689,971
Year 1776 - -	1,720,316	1,530,804
Average of 1783, } 1784, 1785, }	2,167,748	2,004,237
Year 1803 - -	5,348,204	4,267,963
Average of 1813, } 1814, 1815, }	8,164,496	6,129,844

*Invention of Gunpowder.*—Dr. Darwin remarks: “Gunpowder is plainly described in the works of Roger Bacon before the year 1267. He describes it in a curious manner, mentioning the sulphur and nitre, but concealing the charcoal in an anagram. The words are ‘sed tamen salis petræ lure mope cum ubre et sulphuris, et sic facies tonitrum et coruscationem, si scias, artificium.’ The words *lure mope cum ubre*, are an anagram of *carbonum pulvere*. As Bacon does not claim this as his own invention, it is thought by many to have been of much more ancient discovery.” In a letter, how-

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ever, to John of Paris, Bacon is more explicit: he says, "In omnem distantiam quam volumus, possumus artificialiter componere ignem comburentem ex sale petrae et aliis, viz. sulphure et carbonum pulvere. Præter hanc (scilicet combustionem) sunt alia stupenda, nam soni velut tonitrus et coruscationes fieri possunt in aere, immo majore horrore quam illa quæ fiant per naturam."

*Statue of Memnon.*—This grand wreck which has lain for so many centuries amidst the ruins of the palace destroyed by Cambyzes, is about to be deposited in the British Museum. It is a colossal bust, of a single block of granite, ten feet in height from the breast to the top of the head, and twelve tons in weight. Various travellers had adopted the design of transporting it to Europe, and renounced it only from not conceiving the means of effecting it. The great difficulty was in moving such a mass for the space of two miles, until its arrival at the Nile, whereby alone it could be conveyed to Alexandria. M. Belzoni, who was charged by the British Government to make collections in Egypt, has succeeded in effecting it, without the aid of any machine, simply by the manual assistance of a number of Arabs. It was the work of six months. He has also obtained numerous other relics, and made various discoveries of great interest to classical and antiquarian literature.

*Character of England.*—M. de Beroldingen, of Hanover, who proposed in 1814 a prize of twelve golden Fredericks for the best Latin Ode on the "Generosity of the English Nation," and on "England under the Character of the tutelary Genius of Germany," has received forty-three odes, of which two have been judged worthy of the prize. One of them is by Professor Messerschmid of Altenburg; the other is by Professor Wagner of Lunenburg. The prize has, therefore, been divided between them,

and each professor has received six golden Fredericks. These two odes, with seven others declared worthy of the *accessit*, will be printed under the direction of M. de Beroldingen, at London.

*Temperature of the Ocean, &c.*—A number of experiments have been lately made by Mr. John Davy, during a voyage to Ceylon, which appear to lead to the conclusions that the ocean, like the atmosphere, is nearly of the same specific gravity throughout; that the slight variations in this respect do not regularly conform to the difference of temperature; that the maximum of the temperature of the *air* at sea is precisely at noon, and its minimum at sunrise; and that the variation of the temperature of the air on any given day, is perfectly regular, corresponding with the altitude of the sun, except as far as interrupted by partial causes;—that the diurnal change of the temperature of the *sea* is very nearly as great as that of the incumbent atmosphere; and, lastly, that the temperature of the sea uniformly decreases, as has been often observed, in shallows, thus furnishing a useful indication to the mariner of his approach towards land.

*Asiatic Musical Journal.*—The Musical Journal of Leipsic announces, what may be considered a literary curiosity—"An Asiatic Musical Journal," published at Astrakan!—The work will contain, according to the prospectus; a collection of romances, songs, airs, and national dances, Armenian, Persian, Indian, Kirguise, Tartarian, Georgian, Calmuck, Chinese, Bukharian, Circassian, Karbardian, Cossack, Nogai, Lesguise, &c. &c.; all which will be published in full score, and at the same time accommodated to the piano forte. It is intended to appear in monthly numbers, which will be regularly sent to St. Petersburg. Twenty rubles is the yearly subscription.

## LIST OF NEW PUBLICATIONS.

### THEOLOGY.

Sermons and Lectures; by Alexander Brunton, D. D. of Edinburgh 8vo 12s.

Twenty-five Sermons, in which the Doctrines, and Duties of Christianity are illustrated, by References or Allusions to recent Characters and Transactions. 2 vols. 8vo. 15s.

Sermons on the Nature, Offices, and Character of Jesus Christ; by the Rev. J. Bowdler. 8vo. 14s.

Principles of Christian Evidence illustrated by an Examination of Arguments subversive of Natural Theology, and the Internal Evidence of Christianity, advanced by Dr. T. Chalmers, in his Evi-



dence and Authority of the Christian Revelation; by Duncan Mearnes, D.D. 12mo. 5s.

The Plain Bible, and the Protestant Church in England: with Reflections on some important Subjects of existing Religious Controversy; by the Rev. W. L. Bowles. 8vo. 4s. 6d.

An Introduction to the Critical Study of and Knowledge of the Holy Scriptures; by Thomas Hartwell Horne, A.M., illustrated with Maps and Fac-similes of Biblical manuscripts. 3 vols. 8vo. 2l. 2s.

#### MISCELLANEOUS.

Nugæ Modernæ: Morning Thoughts and Midnight Musings; in Prose and Verse; by T. Park. 7s.

Journey through Asia Minor, Armenia, and Koordistan, in the Years 1813 and 1814; by John Macdonald Kenneir. 8vo. 18s.

Letters of a Prussian Traveller, descriptive of a Tour through Austria, Sweden, &c. &c.; by John Bransen. 2 vols. 8vo. 1l. 1s.

Observations made during a Tour in the Netherlands in 1815 and 1817; by H. Smithers. 8vo. 7s.

La Scava, or some Account of an Excavation of a Roman Town on the Hill of Chatale, in Champagne, between St. Dinier and Joinville, discovered in the Year 1772: to which is added, a Journey to the Simplon, by Lausanne; and to Mont Blanc, through Geneva; by the Author of "Letters from Paris, in 1791, 1792," &c. 8vo. 6s.

A Catalogue of Books and Tracts, printed at the private Press of George Allan, Esq. F.S.A. royal 8vo. 5s.

Memoirs of Richard Morris, late Pastor of the Baptist Church, Amersham, Bucks; compiled by B. Godwin, Great Missenden. 12mo. 2s. 6d.

Authentic Memoirs of Lucien Bonaparte, Prince of Canino, in French and English; embellished with a Likeness. 2 vols. 8vo. 18s.

Recollections of Curran and some of his Contemporaries; by Charles Phillips, Esq. 8vo. 12s. with a Portrait.

An Account of the Life, Writings, and Character of the late Dr. Alexander Monro. 1s. 6d.

A Picturesque Tour of Italy; by James Hakewell, Architect. Engraved by G. Cooke, J. Pye, Landseer, Middiman, Fittler, Scott, Milton, &c. Small paper, 12s. 6d.; large paper, 18s.; proofs on India paper, 30s.

The History and Antiquities of the Ab-

bey Church of St. Peter, Westminster; by Edward Wedlake Brayley. With Graphical Illustrations, by the Proprietor, John Preston Neale. Vol. I, imperial quarto, 7l. 4s. or royal quarto, 4l. 16s.

Florente Histoire Critique de l'Inquisition de l'Espagne: traduite de l'Espagnol sur le Manuscrit a l'Auteur. Tome 3. 8vo. 16s.

History of St. Domingo, from its first Discovery by Columbus to the present Period. 8vo. 12s.

The History of Greece, vol. 5; by Wm. Mitford, Esq. 4to. 2l. 2s.

A Practical Treatise on the Law of Tithes; by John Mirehouse, Esq. Barrister at Law. 10s. 6d.

A Review of the Poor Laws. 2s.

A Letter to the Hon. and Right Rev. Henry Ryder, D.D., Lord Bishop of Gloucester; by the Rev. Richard Warner, of Bath. To which is added, a Biographical Sketch of the late Archibald Maclaine, D.D., with Notes and Anecdotes. The second edition. 3s.

Strictures on the Uses and Defects of Parish Registers and Bills of Mortality; by G. M. Burrows, M.D. F.L.S. 8vo. 3s.

On conducting Air by forced Ventilation, and regulating the Temperature in Dwellings; by the Marquis de Chabannes. 8vo. 6s.

Letters of William Thompson, lately deceased (a Member of the Society of Friends), with a Sketch of his Life. 1s. 6d.

An Essay on Spanish Literature; containing its History, from the Commencement, in the Twelfth Century, to the present Time. 12mo. 5s.

Select Letters, Literary and Moral, from the Correspondence of the late Thomas Eagles, Esq. of Bristol, with a Preface. 4s.

An Answer to the Charge against the English Universities, contained in the Supplement to the Edinburgh Encyclopedia; by J. Kidd, M.D. 8vo. 1s. 6d.

A View of the State of Europe during the Middle Ages; by Henry Hallam, Esq. 2 vols. 4to. 3l. 3s.

Collectanea Cliffordiana. 8vo. 8s.

Is it Possible to Free the Atmosphere of London, in a very considerable Degree, from the Smoke and Deleterious Vapours with which it is hourly impregnated? 6d.

Poems, Latin, Greek, and English, to which are added, an Historical Enquiry and Essay upon the Administration and Government in England during the King's Minority; by N. Hardinge, Esq. M.A. Collected and revised, by George Hardinge, M.A. &c. 8vo. 1l. 1s.

## RELIGIOUS INTELLIGENCE.

SOCIETY FOR THE IMPROVEMENT  
AND ENCOURAGEMENT OF FE-  
MALE SERVANTS.

It appears, from the fourth Report of this Society, that during the past year the receipts amounted to 671*l.* 19*s.* 1*d.*; and that 1391 servants have been registered as wanting situations, and 597 situations requiring servants have been entered on the books, 433 of which have been supplied. Eighty-four Bibles and two Testaments have been distributed as gratuities to servants who have completed one year's service with subscribers; as also 5852 copies of two useful tracts, entitled, "Friendly Hints," and "Maxims of Prudence." The Committee relate several pleasing instances of the beneficial influence of the society. The exertions of such an institution appear particularly valuable, on account of the attempts made in London, by interested and artful persons, to corrupt, in every possible way, even servants of unblemished character. Facilities for the disposal of stolen property are every where accessible; and not a few of the ordinary registry-offices themselves are employed for the most nefarious purposes, particularly that of recommending young women to services in which their morals and happiness must almost inevitably be ruined. Under these circumstances, the Committee greatly lament the very short warnings with which, from momentary irritation, even servants of respectable character are too often dismissed;—a procedure which, however merited, is usually attended with great injury to the party concerned, and may open a door to all the temptations to which we have alluded, and which are ever ready to lay hold upon the defenceless and unemployed. We were pleased to perceive, that a good copy of the sacred Scriptures is always the primary reward of the society for acceptable service.

LONDON SOCIETY FOR PROMOTING  
CHRISTIANITY AMONG THE JEWS.

The Annual Report of this society will speedily enable us to lay before our readers its operations during the last year. In the mean time, we feel much pleasure in communicating a few facts, which have been just

presented to the public in a pamphlet entitled "A Letter addressed to the Right Rev. the Lord Bishop of St. David's, Joint Patron of the Society; by the Rev. Lewis Way, M. A. of Stanstead Park, Sussex, late Fellow of Merton College, Oxford."—After alluding to some of the difficulties with which the society has had to contend, and pointing out the greatly improved—indeed, we may say the newly organised—constitution and regulations under which it at present exists; Mr. Way proceeds to the immediate narrative of his journey. The following remarks on the British Episcopal chapels on the continent contain both painful and pleasing intelligence.

"These sanctuaries, which have been formed from time to time by the circumstances of our alliance with foreign powers, the extension of our commerce, or the zeal of our countrymen, are in some places in a state of decay or neglect which calls loudly for some new regulation and inquiry.—Some are destroyed by the ravages of war, or occupied as depositories for its implements; others are deserted by their ministers; and all, if re-established and duly regulated, would become a blessing of no common magnitude, not only to their immediate objects, but to the general purpose of advancing the kingdom of the Redeemer.\* While our excellent Establishment and scriptural formularies are neglected, and even censured, by many who ought from every tie of duty and gratitude to uphold and defend them, *at home*; they are honoured and respected *abroad* to an extent which none but eye and ear witnesses can conceive. As far as my observation has extended, from Holland to Russia, I am sure the successors of Wickliffe will lose nothing by comparison with the

"\* The chapel at Hamburgh is filled with military stores, &c.; that at Amsterdam has been without service for six or seven years; (there is no service at Berlin, but a private one in the house of the Envoy); that of Memel is deserted; that of Moscow is burnt, and one is much wanted at Riga, &c. &c."



modern disciples of Witsius, or Luther, or of the patriarchs of the Eastern Church; and in the present form of the Jewish Society these places open a wide door for the exercise of a ministry among the continental Israelites, without interfering with obligations of a local nature, without any infringement of the regular discipline of the church, or the expense of exclusive establishments."

After visiting all the synagogues and conversing with most of the chief Rabbi, from Rotterdam to Moscow, Mr. Way is deliberately of opinion that there is "a great commotion among the descendants of Abraham," and that a more general wish is prevalent than ever before existed, to inquire into the nature and evidences of Christianity. The attempt made to revive the Jewish sanhedrim in France, for secular purposes; the almost simultaneous efforts of a more religious kind in England, Holland, and Russia; the increased privileges of the Jews in Prussia and other states; their advances in morals, literature, and the arts, in Germany and elsewhere; with the fact that many of them have been baptized into the Christian faith from real conviction, and still more from worldly motives; and the scarcely less important circumstance that an attention to the education of their youth, and a rejection of Talmudical fables for more manly and philosophical researches, have become much more general than formerly among the Jewish nation;—are adduced by Mr. Way among the favourable auspices for promoting their spiritual improvement.

The state of the Jews is not wholly disregarded in Holland. At Rotterdam, there is a Missionary Society, which had appointed a special commission to inquire into the state of the Jews in Holland; and a voluminous report was in consequence drawn up on the subject some time since, by Dr. Scharpe, a respectable senior of the Dutch Church, and a relation of the late venerable Granville Sharpe. A hundred Israelitish families at Amsterdam are predisposed to make a profession of Christianity, which they teach secretly in their families. At the University of Deventer, Mr. Way had an opportunity of ascertaining, by means of an amicable intercourse with the Professor of Hebrew, who had advertised a course of lectures, that Hebrew literature is not wholly neglected in the Dutch Universities.

At Hanover, a number of Jews in the higher classes have lately been baptized, but, it is feared, solely with a view to obtain civil privileges and admission into Christian society. Mr. Way, here, as in most other places, obtained introductions, which promise to be of service to the future efforts of the Society.

In Prussia, the state of Jewish society exhibits an appearance altogether dissimilar to that in any other country. The Rabbinical system has almost disappeared, and the commercial body is composed of men of more education and liberality of sentiment than the ordinary class of Jewish traders. The origin of this distinction is traced to the writings of Moses Mendelssohn, who passed his life at Berlin, and rose to a higher degree of literary fame and personal distinction than any of his countrymen since Abarbanel and Maimon. His numerous followers acknowledge Jesus Christ as a prophet, and even a greater than Moses. They are evidently sceptics, and have raised a considerable party under the name of "Reformed Jews." In their synagogue, which is very splendid, parts only of the service are read in Hebrew, the singing and preaching being in German. This innovating sect is said to be attempting to make proselytes in other countries. "I conversed," observes Mr. Way, "in one day with four Jews of this description: one was a student of theology in the university; the second, a magnetizing physician; the third, a student in philosophy, moral and natural; and the fourth, a merchant, who had more sense than the other three. Their opinions taken together might build a little Babel, but would not square with one stone of the true Jerusalem. Not one had any knowledge of sin or its imputation: all conceived religion to lie within the compass of reason and human power, and justification to be by works of man *alone*. The philosopher quoted from Hesiod, 'Les dieux ont mis aux portis de la Sagesse la Sueur,'—and he thought to climb heaven by labour, and that Pelion well placed on Ossa would give him sufficient elevation. The physician thought he could bring down the heavenly spark of faith by the friction and vibration of his wand of steel, and impregnate the waters of a tumbler with the powers of life. The merchant thought himself the only righteous man in Berlin, because he never asked more for his goods than he intended to take. His words and motto were,

‘Gardez ce qui est droit, faites ce qui est juste, aimez les hommes—c’est la religion.’ The theologian *seemed* never to have heard of Adam or the Fall, nor had he any notion of the necessity of an atonement. He considered sacrifice, not as typical, but as temporary, and salvation wholly within the powers of man in his present state. How would the great Apostle have exhorted them all, that with one accord they should turn from these lying vanities to the service of the living God!”

Many young Jewish students in the university came to Mr. Way, acknowledging that they were not satisfied with the religious instruction of the schools; and some of them, young men of real talent and research, appear capable of being rescued from the errors of their system, provided judicious means could be adopted for the purpose. The Hebrew Testaments and Tracts distributed by Mr. Way were received with thankfulness; and both from his own personal interviews, and from a subsequent communication received from the Hon. George Rose, his Britannic Majesty’s Envoy at Berlin, our author had reason to suppose that considerable and permanent impression had been made upon several members of the families which he visited in that place. Among other benevolent attentions, Mr. Way left several copies of the Hebrew New Testament to the care of the Rev. Mr. Cassius, a Lutheran minister, whom he had met at the palace of Princess Louisa, sister to the Duchess of York. The Princess informed him that these Testaments, notwithstanding the opposition of the Rabbi, had made great impression; that Jews were constantly going in and out from the house of Mr. Cassius to obtain copies, and were seen in the streets in groups perusing them with much apparent devotion and interest. Mr. Way afterwards received a communication from John Parkinson, Esq. his Majesty’s Consul at Königsberg, stating that at that place also the Jews were much struck with the object of the mission, and that some of the leaders among them wanted but a slight impulse to propel them in the path of truth.

In Russia, especially from his Imperial Majesty and Prince Galitzin, we need hardly say, that Mr. Way and his fellow-travelers received not only the most favourable reception, but the most cordial concurrence. The importance of this circum-

stance, in an empire containing not less than two millions of Jews, who are thus rendered accessible to the operations of the Society, can scarcely be too highly estimated. Mr. Way not unjustly observes, “I need not remind your Lordship how often it has pleased the Almighty to make an imperial decree the turning point of several past dispensations towards his church and people. The days of Cyrus, Artaxerxes, Augustus, Justinian, and Constantine, will arise in successive recollection; and as we are instructed to seek for the future things in the former, by Him who is ‘the same yesterday, and to-day, and for ever,’ it is surely no presumption to hope that the heart of Alexander has not been stirred up in vain to make this ‘proclamation throughout all his kingdom.’”

The principal part of the remainder of Mr. Way’s letter relates to the imperial edicts for establishing a colony of converted Jews in the Russian dominions. (Vid. Christ. Observ. for 1817, p. 342.) The importance of this object, both as bestowing on the converted Jew a peaceful asylum from the persecution of his brethren, and affording him the means of honest employment in his new character, seems very considerable; and every arrangement appears to have been made for rendering the enlightened design of the Emperor as useful and feasible as it is doubtless humane and munificent.

#### NATIONAL EDUCATION SOCIETY.

WE have much satisfaction in learning, from the Sixth Report of the society, delivered June 5, 1817, and recently published,\* that the National system of education has been gradually spreading

\* We would venture respectfully to suggest, to this and other societies, the importance of publishing their Reports as soon after the annual meeting as practicable. Much of the intelligence contained in the present Report will be found in our number for June 1817 (p. 405), in our account of the Archbishop of Canterbury’s speech at the annual meeting. Some few particulars will necessarily recur in the present abstract.—We would also suggest, whether a more condensed and economical mode of printing the Report might not be desirable.



itself, and taking deep root, throughout the United Kingdom; and that in proportion as it becomes widely extended, its important benefits are perceived, and new activity and zeal are excited on the part of the public to promote its exertions. The Prince Regent has been pleased to grant the society a charter of incorporation, which, by conferring on it a fixed and permanent character, will, we trust, be a means of securing its strength, and perpetuating its blessings to distant ages.

The Central School, in Baldwin's Gardens, still continues to afford a complete and practical exhibition of the effects of the National system. The children have, as usual, been twice publicly examined before his Grace the Archbishop of Canterbury, and numerous visitors of rank and respectability; and continue to evidence, in the decorum of their behaviour, the clear articulate manner in which they read, and the facility and correctness with which they reply to questions connected with their lessons, the high state of discipline to which they have been brought by the society's system of education. Their general improvement in useful, elementary, and especially Christian knowledge, appears very satisfactory.

The number of scholars has been increased: the average of boys for the year has been 579, and of girls 273: the numbers at present on the list are, of the former 634, and of the latter 340. It is satisfactory to find, that the number of visitors during the year has been no less than 4,224—no slight proof of the interest of the public in the welfare of the institution. The number of masters admitted in the course of the year, and who are retained in the service of the society, for the purpose of arranging schools, is 53; and of mistresses 25; besides 60 masters and 31 mistresses received on special application from clergymen and other persons engaged in the formation of schools. Not less than 209 schools have been taught the National system, by means of the society, during the last year.

The progress of the system, we rejoice to find, is not only very considerable in itself, but is becoming greatly accelerated from year to year. More than 250 schools have been united to the society since the former Report, making the total number 1,009. At the previous anniversary, the number of children, in these schools

amounted to 117,000; they are now estimated at 155,000. A very considerable number also of children, probably 40,000, imbibing useful instruction in the principles of the National system, though not immediately connected with the society.

Our readers will learn with pleasure, that the system is also extending its benefits to the British dependencies in the most distant parts of the world. At the Bahamas, at Nassau (New Providence), at the Cape of Good Hope, and elsewhere, it is taking root, and producing very beneficial effects.—We have already adverted to its progress in North America, in our notice of the proceedings of the Society for Propagating the Gospel. (Ch. Obs. for 1818, p. 342.)

At Calcutta and Bombay, under the patronage of the Bishop at the former, and Archdeacon Barnes at the latter, the system has been introduced; as well as at Chinsurah, among the natives, under the immediate patronage of the Government.

Nor is the diffusion of the system confined to England and her colonies: the Emperor of Russia applied some time since for four young Russians to be admitted into the Central School, where, in a very short period, they acquired our language with a clear articulation, and rapidly improved in reading and general information. The system was also about to be introduced into Siberia.

The pecuniary grants of the year, for the erection of school-rooms, have been in number 61: of these, three have been of 200*l.* one of 150*l.* and twelve of 100*l.* each; and the whole amount paid under this head, as appears from the Cash Account, has been 3635*l.* 10*s.* A benefaction of 100*l.* from the late Princess Charlotte, with other liberal donations, and a legacy of 1000*l.* 3 per cents. by the late Rev. Dr. Bell, prebendary of Westminster, are reported. The unappropriated sum, however, remaining with the society, does not exceed 3,000*l.* The annual subscriptions are insufficient to meet the annual expenses of the Central Institution, and those connected with the general business of the society. These amounted last year to more than 2500*l.*; of which the expenses of the training masters and the other charges of the Central School were 1830*l.* and the incidentals 720*l.*; while the annual subscriptions amount to but between 1400*l.* and 1500*l.*; thus leaving an annual deficiency of upwards of 1200*l.* which

together with grants in aid of schools in union, has hitherto been supplied out of the capital stock of the society. The Committee appeal forcibly on this subject to the members of the society and the public ; and we trust that their urgent solicitations will meet with a corresponding increase of the funds of this most important institution.

Among the interesting details in the Appendix, there are some most useful practical rules and estimates for the erection of school-rooms, which ought to be consulted by all who are interested in the health and convenience of the children of the poor.

We know not how to withhold from our readers the following extract from Mr. Baron Garrow's Charge to the Grand Jury, at the Gloucester Assizes, on Monday, August 18, 1817, which is very properly annexed to the Society's Report :—"We are now upon the eve of the return of that day, upon which, in the last year, the Bishop of this diocese called your attention to the formation of National schools in this place ; persuaded, no doubt, that the remedy for all these accumulated evils could best be attempted by preventing their causes ; and that the surest, if not the only effectual, mode of diminishing the number of criminals, was to form the minds of the great mass of the population to habits of virtue, and a love of order, by extending the means of instruction, and giving the infant poor a moral and religious education. Introduced under such auspices, the plan of a Diocesan National School could not fail to attract the most distinguished and illustrious patronage in this city, where the infant tongue has learnt to lisp the name of Raikes, and to bless him, who here first taught his countrymen to set apart a portion of the Sabbath, before wasted in idleness, to the instruction of those, who, but for such assistance, might have arrived at the period of manhood in utter ignorance. To this institution of the National School, so happily founded, you have been protecting fathers ; and, under the daily personal superintendence of persons distinguished for virtue and goodness in the other sex, it has, in one short year, made such successful progress in improving the condition of the rising generation, that it invites its friends and others to a public examination of the effects produced in so short a period. It has been, by some, urged, as an objection to the es-

tablishment of these schools, that they have a tendency to remove men from their proper sphere, and to disorder society : and that, in giving education to your whole population, you would make the lower orders dissatisfied with their condition, and disposed to aspire to others for which they are not qualified. You will thus, the objectors state, leave none to till the ground, or to carry on the useful, necessary, and indispensable occupations of humble life. I am persuaded that there is not any real foundation for such apprehensions ; but am convinced that men will be better servants, labourers, and artisans, in proportion as they are instructed in the duties of their respective stations ; and that all the various gradations in society will be better supplied, when moral and religious motives lend their powerful aid to the suggestions of interest, and the obligation of duty. Let us appeal to the experience of the northern part of our island, and to our own, and ask—Has there been, in those districts, a deficiency in the number of persons to fill the various subordinate stations of labour ; or has their character for honesty, fidelity, sobriety, and industry, suffered by the improvement of their minds ? It has been said too, that to instruct the poor to read, is to excite a curiosity which it may be dangerous to gratify ; and that you prepare them for the reception of the doctrines of infidelity, blasphemy, and sedition. I am convinced that the direct contrary is the case ; and that those who would propagate these dangerous and destructive doctrines, would desire no better soil in which to sow the seeds of ruin, temporal and eternal, than the minds of persons at an early age totally destitute of instruction. I am persuaded, that the humble attendant upon these schools would baffle the attempt of the scoffer at religion, who would present to him his impious and diabolical parody on our Lord's Prayer, the Creed, and the most sublime parts of the Liturgy of our Church ; and, with the Bible in his hand, would be able to detect, resist, and expose, the infamous but unavailing endeavour to rob him of his prospects of happiness here, and his glorious hopes of an hereafter. But I feel that I am invading the province of others, in whose hands this important subject has found, and will continue to find, the most powerful advocates, and incur the hazard, by treating it imperfectly, of



injuring, rather than promoting its objects.

"It may appear to some, that these topics are not suited to this place; but I would observe, that no persons have more opportunity of judging of their importance than those who are concerned in the administration of justice. There is no security for any thing dear to man in society, property, liberty, honour, life, but in the solemn obligation under which justice is administered; and how can the totally ignorant and uninformed understand or feel the high importance of the solemn sanction?"

"Nor are the benefits derived from these Institutions confined to their immediate objects, or remote in their effects. It has been attested by humane persons, who employ much of their time in visiting the poor at their own habitations, that it is not difficult to discover at the first entrance, whether the children of the family are trained in these schools or destitute of instruction. The contrast of comfort and order to be found in the meanest abode of the one, and the filth and wretchedness, with the squa-

lid miserable appearance of the objects that inhabit the other, are sure evidences to the practised philanthropist. Cases are not wanting, in which parents, who had never entered the porch of a place of worship, but had habitually wasted the Sabbath in idleness and intoxication—who had never pronounced the name of their Redeemer but in horrid blasphemies and imprecations—have been induced, by the orderly and cheerful appearance of their children, on their return from school; and by a sense of shame, the effect of the silent reproach which the superior manners of their offspring conveyed; to reform their lives; have become regular attendants at church, and presented themselves, at the appointed seasons, at the Lord's Table, surrounded by a virtuous and happy family."

It is pleasing thus to see authorities both civil and ecclesiastical, both judicial and episcopal, uniting in this enlightened and excellent design; and we augur from their concurrence no small benefit both political and religious to the interests of succeeding generations.

## VIEW OF PUBLIC AFFAIRS.

### FOREIGN.

THE Congress is expected to meet at Aix-la-Chapelle early in the month of September. The eyes of Europe are naturally directed to the result of their deliberations. Until that is known, it would be vain to form conjectures respecting the policy which the great Powers may pursue on the subject of withdrawing the allied troops from France: this must depend on the actual state of that country, and the judgment which may fairly be formed of the probabilities of its future tranquillity. Even if they should be removed from the French territory, it is to be presumed that a considerable force will still occupy a commanding position on the frontier.

The French funds continue to maintain their elevation, notwithstanding loud rumours of an extensively ramified conspiracy on the part of the Royalists, the object of which is said to have been to procure the abdication of Louis XVIII. and to place Monsieur on the throne in his stead. Of the existence of such a conspiracy there does not appear any satisfactory proof, be-

yond the mere assertions of newspaper writers.—Several arrests have indeed taken place, but we have as yet heard of none which give even a slight colour of probability to the alleged Royalist plot.

The most interesting article of Foreign news which has reached us, respects the forcible seizure of the Floridas by the troops of the United States. A force under General Jackson suddenly appeared before Pensacola, about the end of May, and took possession of it, expelling the Spanish garrison. To what results this act of hostility may lead, it is impossible to say; but they cannot fail to be highly important. The United States have for a long time manifested an ardent desire to possess the Floridas, and without doubt their possession must be attended with many obvious advantages to that country. The plea of convenience, however, will hardly be admitted as a valid justification of so unqualified an act of aggression; and we may expect to hear reasons, at least of a more specious kind, assigned for the measure. If a war with Spain should be the consequence of the intrusion,

and we deem this event by no means improbable, the United States will then feel themselves at liberty to embrace, without reserve, the cause of South American independence; and its final triumph in that case, we apprehend, would be no longer doubtful. If, on the other hand, Spain should submit to this injury, and content herself with loud but ineffectual remonstrances, the consequences are likely to prove equally fatal to her trans-Atlantic dominion. The United States having made this successful trial of the temper of Spain, will have less scruple in yielding effectual aid to the Independents, while they will also have acquired the means of doing so with much greater facility than before. They will be delivered from the fear of a rupture with Spain on account of any supplies they may furnish to her insurgent colonists, if even the hostile occupation of two entire colonies should lead to no measure of reprisals.

A still more important consideration, as Great Britain is concerned, is, in what way our relations with the United States will be affected by this proceeding. It forms an advance on our West-Indian possessions which cannot be regarded with indifference; and it tends to give to North America that commanding influence over the destinies of the Southern continent, which cannot fail vitally to affect our commercial interests. We trust, however, if a conflict should take place between Spain and the United States, that we shall at least act a neutral part, and, if we cannot by mediation restore a good understanding, confine ourselves to the cultivation of those commercial advantages which must flow to us from their quarrel.—There is one good effect which we anticipate from the apprehended rupture, and which we regard as of no small value; it is, that an end will be put to the extensive Slave Trade, which the Spaniards, and the Americans under the Spanish flag, have been carrying on for the last three years on the coast of Africa.

## GREAT BRITAIN.

We have very little Domestic information to convey to our readers this month, unless we enter into a detail of the altercations of the Election, which has at length terminated, and the animosities of which we feel little disposed to revive. We are grieved to find that some valuable members of the late Parliament have not been returned for the present: their loss will be severely felt, on questions connected with the moral and religious welfare of the country. The election for Westminster, to which we adverted in our last, has terminated in favour of Sir Samuel Romilly and Sir Francis Burdett. The general result throughout the country, it is supposed, will lessen the majority in favour of the present Ministry by from thirty to forty votes. It is not yet ascertained when the new Parliament will be convened for business—probably in November. In the mean time, among other events of a favourable kind with which Ministers will be enabled to meet them, we are rejoiced to mention the late rapid increase of the public revenue. From the accounts made up to the 5th instant, it appears that the excess of the last quarter over the corresponding one in 1817, is more than one million one hundred and twenty thousand pounds; and the excess of the whole year over the former, more than three millions. The rise has been chiefly in the customs and excise; and has continued, and even increased, since these accounts were made up.

The Duke and Duchess of Kent, whose marriage we mentioned in our last, have been re-married in this country. The Duke of Clarence, also, has been united to her Serene Highness the Princess Adelaide of Saxe-Meiningen.

The health of Her Majesty, we are sorry to add, is said to be in a very precarious state.

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**OBITUARY.**

For the Christian Observer.

MEMOIR OF THE REV. GEORGE WATSON HUTCHINSON.

ON Monday the eleventh of May, 1818, in the thirty-sixth year of his age, died the Rev. George Watson Hutchinson,

M. A., six years curate and six years vicar of Tutbury, in the county of Stafford; and formerly of Lincoln college, Oxford. He was the eldest son of Elisha Hutchinson, Esq., of Hagley Row, near Birmingham, and grandson of Thomas Hutchinson, Esq., Lieutenant-Governor



and afterwards Governor (1770—1774) of his Majesty's then province of Massachusetts Bay, in North America.—The name of this gentleman is conspicuous in the early history of the American revolution. In consequence of his undissembled adherence to the royal cause, he was compelled, even before the commencement of hostilities, to withdraw from the colonies to the parent country, where he spent the remainder of his life in retirement. Though he held, for a time, only the second office in the province, he had yet, in effect, entirely conducted its affairs; and he ultimately acquired such confidence with the government at home, that ministers pledged themselves, in the event of a successful termination of the contest, to restore him to a situation which he had relinquished in obedience to his own views of the fidelity due from a subject to his sovereign. The veneration of Governor Hutchinson for established institutions was inherited by the subject of the present memoir; who was born at Birmingham on the third of June, 1783. He was early designed by his parents for the service of the church; and, as far as such an office can be supposed capable of being comprehended or approved in childhood, appeared to acquiesce in the designation. Nothing, however, of a properly religious nature developed itself in his general character and pursuits, till he reached his eleventh year. He then addressed to his mother a letter, which is still preserved in the family, and which, although it contains little more than a cento of such phrases as are usually current in religious circles, and to which a writer so young could attach but slender meaning, certainly indicated considerable sensibility of conscience. If, from the date of this disclosure to the period when he entered the University, his conduct might be characterised as generally blameless, it clearly could not be regarded as furnishing any evidence of the direct influence of religion. He passed through the common course of classical education at the Free School in Birmingham, under the tuition of the Rev. John Cooke; and was considered by this competent judge as one of his most intelligent and industrious pupils. During his residence at Oxford, his studies were almost exclusively confined to ancient literature. At this period he began to cultivate an intimacy with the standard classics, and particularly with the poets of his native country; and many of

the productions of his academical days were poetical. He commenced (1803) but never completed a prize poem on the subject of Palestine; little anticipating, at the moment, the approaching and splendid success of Mr. Reginald Heber, the merits of whose performance he was able critically to estimate; and, at the same time, to admire without feelings of rivalry.

At college, and indeed through life, Mr. Hutchinson was averse to much society; and such was primarily the native modesty, and afterwards the Christian unobtrusiveness of his character, that, even of his few associates, not every one was conscious of the superiority of his talents. Especially, those who became acquainted with him in his more mature years, were not, in all instances, aware of the acuteness, independence, and vigour of intellect, which he had evinced in the vernal season of life. The structure of his mind was original. He had keenly and philosophically observed mankind; and of their manners, although he surveyed them but from a distance, his descriptions were highly graphic; and it is but justice to add, that the powers of satire, which he possessed, he knew how to exercise without their malignity. The writer of this paper has recalled the images and impressions of other days, by reading many sheets of his friend's earlier compositions; and in their perusal, after the lapse of several years, recognizes talent, discrimination, taste, and a certain delicacy and pensiveness, and at the same time strength of sentiment, which in their combination afford ample evidence, that had Mr. Hutchinson pursued literature as a profession, he might have enrolled his name among the most popular,—the most *deservedly* popular writers of the present age. But other pursuits demanded and obtained his attention. About the time at which he was entering upon the serious realities of life, he appears to have effected a kind of sudden escape from the magic circle of merely secular learning. This may be numbered among the crises of his spiritual life. The language of the poet, whom he seems to have selected (not perhaps intentionally) as the model of his own compositions, was at this period realized in a manner which, however incomprehensible it might have been to that poet himself, was well understood by his admirer:

"The mossy fountains, and the sylvan shades,  
The dreams of Pindus, and the Aonian maids,  
Delight no more.—Oh Thou my voice inspire,  
Who touch'd Isaiah's hallowed lips with fire!"

The apparently rapid transition of his mind, not indeed from the slavery, but at least from the undue influence of the imagination, and its attendant perils, to a sense of the responsibility and self-denying duties of the clerical profession, was such as had not been fully anticipated even by the partiality of his friends. From the day when he undertook the care of souls, he seemed to draw a broad line between the objects which had hitherto almost entirely engrossed him, and the one great object then opening upon his view. It is true, that to the close of his life he retained a high but regulated consciousness of the powers of literature; and occasionally indulged himself in reading such efforts of living genius as he judged might be safely selected from the current publications of the day. Among these may be specified Mr. Southey's *Roderick*. This instance is adduced chiefly by way of incidentally illustrating the apprehensiveness of his own mind. He had occasion, soon after his perusal of that production, with a view to some charitable purpose, to write a short piece on a religious subject; and which he had so evidently, yet unconsciously, coloured with the poet's manner, that a friend, to whom he shewed it, without mentioning the author, immediately discovered that, whoever the writer might be, he had come to his task under the influence of Mr. Southey's muse. The composition itself is preserved with melancholy interest, as the *last* excursion of his imagination; and it remains—

Like the remembered tone of the mute lyre!"

Mr. Hutchinson began his ministerial career under circumstances considerably embarrassing to a person so sensitive, reserved, and unacquainted, at least practically, with the details of life, as himself. In his new and untried situation, every individual and every external circumstance was strange to him. Through many difficulties, which, though they might not have presented any perplexities to minds of a different texture, were to him of a very formidable nature, he urged his way, persevered, and prospered. He established himself in the pastoral government of his parish; and having so done, lived as a luminous example to all his clerical brethren, till

it pleased God, after a few weeks illness, to translate him into the eternal world.

A portrait of Mr. Hutchinson's spiritual character will not here be attempted: neither is it at all necessary. There every where exists a general family likeness among such as are separated from the world as "sons of God," and "joint-heirs with Christ;" whence it may be reasonably inferred, that the graces usually characteristic of the community of believers shone around and beautified his spiritual progress. If he were eminent in any one point of excellence, he probably best succeeded where many religious persons most painfully feel their own weakness,—in meekness and lowliness of mind;—and it is believed that he possessed the consequence annexed to this state, in finding rest to his soul. He was blessed with an unusual indifference to the hopes or anxieties of the present world; so that in his case, and in a truly unearthly sense, "the deep and calm under-current of life glided away, undisturbed by the storms which vex and agitate the upper surface." It is understood that his hours of devotional retirement were attended with much religious pleasure to himself; and on his return from every public ministration, he was accustomed to seek the solitude of the closet, in order that he might implore a blessing upon his flock and their shepherd.

Of his conduct as a Clergyman, even the details of truth, embellished by no art of the reporter, might easily be mistaken for a kind of posthumous adulation. His regular course of duty on the Sunday was as follows:—At eight in the morning he began the ministrations of the day by instructing for an hour the young persons connected with an extensive cotton factory established in the parish; the succeeding hour and a half were spent either at the Sunday school, or in teaching a number of grown-up persons at the vestry; then commenced the morning service at the church, which usually lasted till near one o'clock; at half-past one he returned to the school, and thence immediately to the afternoon public service; at half-past five he attended, for the third time in the day, the Sunday school, for an hour; and afterwards proceeded directly to the vestry, where, till eight in the evening, he devoted his time to a class of persons excluded by circumstances from other modes of instruction, and

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whom he examined in three chapters of the Bible, which they had studied during the preceding week. Added to all this, were the morning and evening devotions of the family.

Mr. Hutchinson having established a parochial library, which it is almost superfluous to say consisted of religious and instructive books, attended every Monday evening for one hour, in order to distribute and register the volumes. The succeeding hour he spent in superintending a writing school for poor children. On Tuesday evening he instructed the above-mentioned adults in writing and arithmetic, from half-past seven o'clock till nine\*. On Wednesday, at the same hours, he attended the young persons at the cotton-factory. Thursday was the lecture evening at the church. On the two remaining days of the week were no regular engagements; except that on the second Friday of the month he attended in the evening to arrange the concerns of an Association instituted for the triple purpose of aiding the funds of the Bible, Church Missionary, and Jewish Societies. The sums annually raised under his superintendence were very considerable;—a circumstance the more deserving notice from the fact that they arose chiefly from the small weekly contributions of persons in the lower classes of the community.

Among minor instances of his various endeavours to effect good, may be mentioned his exertions to transfer the monthly meetings of the Friendly Society from the public-house to the school-room. In this his success was only temporary, as it was idly pleaded that the *sobriety* of the regulation prevented the society's increase. He endeavoured also, though but with incomplete success, to abolish the Statute Fair, held for the ostensible purpose of hiring servants, but which only afforded an opportunity for sensuality and turbulence; and solicited, in the first instance personally, and in three succeeding years by letter, about two hundred of the neighbouring gentlemen and principal householders to employ their influence in restraining their dependants from perpetuating the mischief by their presence. His interference with the club and Statutes, which by many may

\*This, after about one year's continuance, ceased in the summer of 1817; in consequence of the non-attendance of the subjects of instruction.

be deemed a matter too insignificant to be inserted in more important details, is here brought forward as an illustration of a principle uniformly recognized by Mr. Hutchinson,—that the regulation or abolition of local institutions becomes a powerful auxiliary in the spiritual improvement of a parish. The reformation, or the entire dissolution, of a corrupt institution or custom, was not, indeed, in his view, religion itself; but he was well aware that whatever had even the semblance of good, bore a definable relation to the dearest interests of mankind.

Amidst the engagements above enumerated, Mr. Hutchinson redeemed time to write, in the twelve years of his ministry, upwards of one thousand original sermons; and, during the same space, he addressed his own congregation from the pulpit more than fifteen hundred times. Of the general tone of his preaching it is sufficient eulogy to assert, that it harmonized with the spirituality and practical cast of his private and pastoral character. In his sermons, although they were in themselves short, and delivered with many deliberative pauses, there was such variety and minuteness of detail as to make them co-extensive with the whole range of a Christian's duty towards God, his neighbour, and himself. Some departments of his public teaching will doubtless be considered original. He composed, for example, a series of sermons on the martyrs under the Marian persecution. In their history and "victorious agonies" he possessed indeed a certain degree of natural interest, from the circumstance of his being lineally descended, in the maternal line, from John Rogers, Prebendary of St. Paul's; one of the fathers of the English Church, and the proto-martyr of those who suffered in Smithfield after the demise of Edward the Sixth. Not that the descendant of this leader of the noble army of the witnesses of that period, derived from the claims of ancestry a more stedfast attachment to the memory and doctrines of the Reformers than he would otherwise have possessed; but he felt himself, as it were, personally interested, as one of the martyrs' posterity, in the perpetuity of their faith and character.

As to Mr. Hutchinson's manner in the reading-desk and pulpit, he was always earnest and serious; and sometimes impassioned and urgent to a degree which seldom appeared in his manner elsewhere; so that he seemed to reserve his chief ener-

gies for the service of the sanctuary. If he were an enthusiast in any thing, he was so in his admiration of the liturgy ; or, it might be more correct to state, that in the act of reading it the fervour of his devotion appeared instantly to kindle, and to glow throughout with steady and undiminished ardour. It was observed, however, that at the celebration of the Eucharist his devotional feelings apparently reached their highest elevation : he then seemed to be " nigh spher'd in heaven : " and if we may so speak of a human instrument, he then communicated, to such as were like-minded with himself, earnest of everlasting pleasure.

Mr. Hutchinson visited the sick with persevering punctuality ; and maintained, more or less, a pastoral superintendence over a population of thirteen hundred people. Some deduction must be made from this number, by the consideration of a congregation of Dissenters existing in the parish ; the members of which did not, of course, recognise his clerical claims. It is proper to state, in this connection, that although he far surpassed the generality of ecclesiastics in supporting the Established Church, he never watched for opportunities of skirmishing with Non-conformists in private ; nor did he compromise the dignity of the pulpit by declaiming against their separation. In his opinion, the hours of public instruction were too short and unfrequent to be wasted in controversy ; and particularly as the parties were very rarely present to hear themselves refuted. He had higher aims ; and was conscious that the previous question should be determined whether his hearers, of whatever communion, were really members of the Mystical Church. His actual opposition to Dissent manifested itself in endeavours to make the adherents of the National Establishment consistent with their own creed and acts of devotion ;—to elevate the mere self-complacent Churchman into that state in which, according to the phraseology of his own service-book, he would be " one with Christ, and Christ with him ; " being perfectly assured that any union with the Church, short of this, would find and leave men far—oh how far !—from the kingdom of God. In reference to this topic, it ought to be added, in justice to the memory of this excellent person, that when, in the earlier part of his residence at Tutbury, he was

tempted, in consequence of the hostile attitude assumed by Dissent, to make reprisals, the temptation was entirely resisted ; though sufficiently powerful to disturb the composure of a man who, as the reader will have gathered from preceding notices, was always prepared to take up a strong position on the side of the hierarchy. Mr. Hutchinson was, however, too intimately conversant with the identity of human nature, under all its external varieties, not to be fully aware that men may also be mere, self-complacent Dissenters, and as far from the celestial inheritance as their formal brethren in the Establishment which they have deserted ; and that many retire in disgust and consternation from the assumed corruptions of the Church, without forsaking *themselves*—their selfishness, intolerance, vanity, and worldliness of spirit.

Among Mr. Hutchinson's papers were found many memoranda relative to the cases of sick persons, designed, as it would appear, exclusively for his own use. There were also details of personal conferences on religious points with various individuals ; and, besides these, some striking examples of the spiritual anatomy of his own heart. It might be calculated by some casuists, that a clergyman thus laborious, indefatigable, and vigilant over himself, must be well satisfied with the vigour and varied extent of his exertions ; and that in the event of such endeavours becoming abortive, he would promptly charge the failure upon others. In point of fact, it was far otherwise. This faithful steward was ever dissatisfied with his own fidelity. When he spoke of himself—though this seldom occurred—his language, to such at least as could not sympathize with the religious sensibilities of a Christian, might easily have borne the appearance of affected humiliation. Whatever were the positive success of his ministry, his own expectations of communicating good, and especially when the more vivid impressions of life had passed away, were by no means sanguine. Experience instructed him to be cautious in expecting to gather fruit, even from the most luxuriant blossoms of profession. In several instances he had been bitterly disappointed ; and he only followed the natural course of the human mind, if in his latter years he uttered accents of despondency, under circumstances where the same Gospel which discourages the



ardour of inexperience, forbids a surrender to unbelieving and unproductive despair. It is, however, certain, that the general strain of his public teaching, for some months previously to his last illness, was a kind of awful expostulation with his flock on the apparent unprofitableness of the spiritual relation subsisting between them. It was indeed inferred, from some expressions dispersed among his later sermons, that he regarded himself as having finished his commission. Whatever might have been his precise meaning, nothing was ever disclosed, either publicly or in private, beyond general lamentations respecting his having out-lived, in his own estimation, the prospects of usefulness.

His departure was unexpected and sudden, and the immediate effect on his parishioners was peculiarly impressive. Every thing seemed to suffer a pause; and the sensation touched the most insensible hearts. Not a few individuals felt themselves overtaken, as by the judicial displeasure of God; and, imputing the cause of his removal to their own unfruitfulness, acted in the spirit of those who once inquired, *Lord, is it I?*—The external tributes of respect to his memory corresponded to this deep-felt conviction of the loss sustained. It was determined that a general mourning should be observed in the parish for six weeks; that the church should be hung in black at the public expense; that a suspension of business should take place, and the shops be closed, on the morning of his burial; and that the inhabitants generally should follow the funeral procession to the grave. The ceremonies of his interment on the appointed day were conducted with an affecting and unusual solemnity. "Devout men carried him to his burial, and made great lamentation over him." The feelings awakened by the discharge of this final duty were heightened by the circumstance of his remains being deposited in the same chancel, whither but a few years before he had assisted in conveying the only corruptible part of a friend\* of one spirit, one aim, one hope with himself; whom he had attended in the last days of his militant state; and with whom, as we believe, he will enjoy the beatific visions of eternity. On the succeeding Sunday a funeral sermon was preached by the Rev Edward

Cooper, Rector of Hamstall-Ridware and of Yoxall,—the common friend of these exemplary men, now united in death. This discourse, distinguished by its author's characteristic seriousness, simplicity, and earnestness for the salvation of mankind, has been since published\*, and generally circulated among the persons more immediately interested in the doctrine, exhortations, and warnings deduced from its subject.

May the writer be permitted to suggest, that those among Mr. Hutchinson's survivors who, from whatever cause, have most reason to deplore this separation, should own the new obligation imposed upon them, of following his faith and patience. It is thus that he may yet live, and not in their merely human regrets, which, however "refined from passion's dross," are essentially only the sorrow of the world; but in their earnestly striving, as he strove, to enter in at the strait gate; and to discover and pursue the narrow path along which he marshalled their course to everlasting peace. Then he will neither have lived nor died in vain. If we go to his grave, it will scarcely be to weep there, but to perform an act of willing gratitude to God for having removed for ever his servant from the temptations, disappointments, and pains of mortality; and to breathe a prayer that he would "shortly accomplish the number of his elect, and hasten his kingdom." As far as we are thus familiarized with the hopes of immortality, we are gainers by every event which constrains us to look for our daily felicities beyond the limits of this state of existence; we are enriched by our very losses; we live by the death of our most endeared friends; and extend the communion of saints into the unseen world.

The early, and, as we call it, premature dissolution of *such* a man doubtless surrounds itself with a certain gloom and mysteriousness, which no sagacity of ours can penetrate; but the hour is hastening onward when the *regular confusion* of the

\* By Cadell and Davies, price 1s. Mr. Cooper's Sermon appears to consist with the character given of it by our correspondent in the text. It contains some particulars of Mr. Hutchinson's ministry not to be found in the Memoir. We recommend it to general perusal; and especially to such persons as are professionally interested in its details.

\* The Rev. Jonathan Stubbs, of Uttoxeter. See the Christ. Observ. for 1810, pp. 796, and 820—826.

life that now is will disappear. In the mean time, let us bear in mind, and, if this may be, apply to ourselves, the consolations which Jesus Christ addressed to the earliest teachers of his church,—“Ye shall be sorrowful, but your sorrow shall be turned into joy. I will see you again, and your heart shall rejoice, and your joy no man taketh from you.” Except for these and similar promises, how cheerless and dark would be the days, in which God asserts his awful right over his creatures, by sending among them, and when least expected, the ministers of sorrow, pain, and death! These are the times which try men’s souls; and happy are they who find that their Lord is a strong refuge in the day of trouble. We shall all sooner or later be convinced, that human expectations are visionary and unsubstantial; and if we possess nothing better than this sad conviction, the hour of calamity will too certainly “come upon us as a snare.” On the contrary, as the dead are blessed which die in the Lord; so are the survivors blessed, in proportion as the tears which nature sheds are mingled with resignation, and with a humble consciousness, that al-

though they have lost what no human resources can possibly restore; yet the greater, and the greatest treasure is retained; knowing who hath said,—“Fear not; I am the First and the Last: I am he that liveth, and was dead; and behold I am alive for evermore; and have the keys of hell and of death!” If we possess a vital interest in this assurance, we shall be reconciled to every earthly privation; and with regard to the circumstances connected with the dying hours and actual departure of our friends, we shall then find it to be no fiction of the imagination, that in sickness and in death they

“Are Angels sent on errands full of love;  
For us they languish, and for us they die!”

Their languor and their dissolution will instrumentally impart to things unseen a greater reality than, in our view at least, they possessed before; and thus tend to quicken our religious progress towards its consummation; that so, by the merits of His Passion and Death, we may, “at the general resurrection in the last day, be found acceptable in his sight.”

R——D.

## ANSWERS TO CORRESPONDENTS.

WE have received a letter signed ANTIBIGOTRA, which, after some preliminary compliments to what the writer is pleased to call “the candour and liberality of this valuable publication,” proceeds to express, in no very candid or liberal spirit, the writer’s indignation at a paper in our Number for April, signed L. M., relative to the propriety of introducing a “dissenting interest” into parishes. Without giving any opinion upon the sentiments of that paper, we would simply ask why ANTIBIGOTRA did not employ himself in answering it, rather than in animadverting upon us for its admission. A Dissenter upon principle ought of all men least to object to fair and temperate discussion; and whatever ANTIBIGOTRA may imagine, we have reason to know, that, with the truly “candid” and “liberal” portion of our Dissenting brethren, we have gained far more than we have lost by taking a firm and decided, though we trust not an intemperate or irritating, part relative to the points at issue between them and the Established Church. Unable, however, to punish us by his pen, he determines at least to punish us in pocket; for he adds, “I am too much out of humour with your April Number to pay the postage of this letter.” We were not aware that sending anonymous letters postage unpaid, was a usual mode of punishing literary or religious delinquencies.

The papers alluded to by G. H. were sent by post, as he requested, immediately after the receipt of his first letter. AUSTEN’s also were forwarded to his Bookseller’s, according to his request, more than two months since.

The papers of MEMENTO are left as desired.

B. H.; W. A. C.; EDINENSIS; VIDI; J—N—D.; T. K. & D. J.; JOHN; CLERICUS EBORACENSIS; and a *Memoir* communicated by J. W. M.; have been received, and are under consideration.

We fully agree with F. L. D. relative to the immoral habits of the Boatmen employed on the numerous Canals of this kingdom, and the importance of attending to the supply of their religious wants. We are, however, far from certain that such a society as he appears to wish for would effect such benefits as he perhaps anticipates. We believe that something of the kind exists, or did exist, at Paddington, the grand point of junction of the principal canals; from which he may possibly obtain further information on the subject of his letter.